Modern State of Spain

Vol. 4

Librarian
Uttarpara Joykrishna Public Library
Govt. of West Bengal

CONTENTS.

VOL. IV.

	Page
Introduction	1
A general View of Ancient and Modern Spain	10
Entrance into Spain by Catalonia	23
Catalonia	28
Barcelona	35
Road from Barcelona to Morviedro	54
Morviedro	58
Of the kingdom of Valencia	76
Of the environs of Valencia	79
Valencia	87
Road from Valencia to Alicant	95
Alicant	100
Route from Alicant to Murcia	105
Of the kingdom of Murcia	110
Murcia	112
Carthagena	119
Road from Carthagena to Granada	124
Of the kingdom of Granada	132
Granada	136
Route from Granada to Cadiz, by Antequera and Malaga	200
Cadiz	215
Seville	220
Cordova	238
La Mancha	244

Page

Toledo - - - - 234

Madrid - - - - - 238

Academies - - 242

Literature - - 280

Of the Spanish Theatre - - 287

Of the military and religious Orders instituted in Spain - - - 298

Agriculture - - - - 305

Appendix.—Instructions for the Office of the Holy Inquisition, given at Toledo in 1561, and in which those of the year 1484 are included 317

MODERN STATE

OF

SPAIN.



[*The following Sheets are translated from the Essais sur l'Espagne of M. Peyron: as they contain nearly the whole of that Work, it has been thought proper to prefix the Author's Introduction.*]

INTRODUCTION.

MOST men see things in a manner peculiar to themselves; the same object presents itself under different appearances to the eye of the observer; and until he has remarked them all, he cannot say he is really acquainted with it. If this principle be true in any respect, it is undoubtedly so when applied to travels. The fluctuation of commerce, the encouragement or neglect of letters and arts, or a minister more or less able, are so many causes of a visible change in public affairs. Manners become corrupted; vice and foreign luxury en-

crease with knowledge, and in the space of a few years the face and character of a nation are changed. Monuments even, by which only travellers are but too frequently attracted, fall into ruin; these are succeeded by others, and insatiable curiosity never wants for food.

We have already several accounts of Travels in Spain. Father Labat, Colmenar, Madame Dunois, M. de Silhouette, a monk from Lombardy, and Mr. Baretti, have passed through and described several of the provinces of that vast monarchy, and given some idea of the manners and character of the Spanish nation.

A Spaniard now living, and having seen nothing but the paintings, churches, and antiquities of some of the principal cities, has already written several volumes upon those subjects. The reverend author, the Abbé Pons, possesses a considerable knowledge of the fine arts, and judges of them like an *amateur* and an able critic. His book was my only guide in the cities of which it gives a description; but the author makes no observation upon manners, customs, and laws. Were it necessary to apologize for his work, it might be urged that he wrote for his countrymen; and that his chief aim was to give them a knowledge of the different kinds of national monuments they possess. He wished, by this means, to rouse the Spaniards from that indolence with

which they are reproached, and the more so, as it is not natural to them to improve the national taste and revive the love of the arts. His wishes and efforts, therefore, deserve the highest eulogium.

How was it possible for him to speak of abuses? In this case he must have gone to the source, and sounded the depth of an abyss enveloped in a sacred obscurity and dangerous to descend. He contemplated it from afar, and was sorry, perhaps, in his heart, not to be able to remove every obstacle to his progress. How often must he have sighed in describing so many churches, in which the richest and most abundant treasures are buried! He has, however, ventured to put into the mouth of an old man, one of his friends, a few words to the following effect:

"Would not the excessive donations to con-
"vents, those whims of devotion, gratified at
"such an enormous expence, be better employed
"in constructing roads and bridges? This would
"be doubly consecrating them to public utility,
"as the people who live in a vicious poverty
"would then find employment for their time.
"Works of real piety are useful to mankind,
"and not confined to pampering a few selfish
"and ignorant hermits." The observation is just, full of sentiment, and discovers the zeal with which the author was animated.

Father Labat, with much wit and judgment, is not always to be depended upon; he generalizes too much certain particular customs observable in a family, and applies them to the whole nation. He says the Spaniards, men, women, and children, go without hats, and have their heads shaved to facilitate perspiration. The monk deceives us, or customs are greatly changed. A Spaniard never goes out without a broad hat. His hair, which he does not cut off, is contained in a piece of silk network, called *redezilla*. The women wear a veil over the same envelop for the hair. The Spaniards are known to be much attached to their hats, which are heavier, broader, and more warm than ours; they were the occasion of an insurrection in Madrid, and the capital is the only place where the King has been able to prohibit them. The French are indisputably the people who make the least use of hats.

Colmenar, diffuse and dull, and fatiguing to read, is not always exact. He makes no scruple to repeat passages and reflections from his own work, wherever he thinks them necessary, without even changing a word. After reading his *Delices*, and having made the tour of Spain, it requires no great penetration to discover that a great part of his travels were performed in the closet. Notwithstanding this, he is still one of the best Spanish guides.

The public are also acquainted with the letters of an English lady to a female friend in Paris, written about a century ago, upon Spain, and in which the fair authoress aims much more to excite and gratify the emotions of the heart than to exercise her wit and judgment. She, however, does not want discernment, nor that kind of erudition proper to her sex; but as a woman of feeling, and taking the title of an English Lady, she seems mostly attached to adventures of love and sentiment, which, for her, are undoubtedly more in character than decyphering ancient inscriptions, or fatiguing her eyes, formed to inspire the tenderest passions, upon stones and marble almost destroyed by time. Her work is amusing and instructive, and contains many characteristics of the Spaniards of the present age; but since the letters were written, the nation has changed, and is, perhaps, become less interesting than Madame Dunois described it to be in her time.

When the book of the Lombard Monk appeared, the Spaniards complained of his satire and want of sincerity. Government endeavoured to get the work prohibited in Italy, but failed in the attempt. I think this was unmerited, and am far from being of opinion that Spain had reason to be offended. The work of Father Caymo is full of information relative to the fine

arts: he was really a connoisseur, but his travels were confined to a very small portion of Spain. He has justly blamed certain customs and superstitions; and the Abbé Pons has not answered him by saying the Italians are as much to be censured on the same account. The whole world is the country of a traveller; and the reverend Lombard would have censured in Italy what he blamed in Spain.

If Father Caymo be alive, I am of opinion he is not satisfied with his translator. Besides his having injudiciously curtailed several parts of the work, he has frequently rendered in bad French the pure and elegant Italian of the original. The monk is indeed to be accused of rather too much partiality for his own nation; but he has certainly both taste and judgment joined to great erudition. He has written upon England and Portugal also, but the translator has not thought proper to make these works known.

M. de Silhouette was very young when he travelled post through Spain; he scarcely mentions the cities through which he passed, and when he does, he names them inaccurately. He made his tour in three months in the year 1729. I do not believe he had any great opinion of his work, or that he ever thought it would convey much information to his reader.

Mr. Baretti, whose letters to his brothers

have lately been translated, in which he describes his journey from England to Italy, passing through Portugal and Spain, is advantageously known in the literary world, by works in which he has given proofs of wit and judgment as well as philosophy. The man of information, as well as the observer of acute discernment, appears in his letters; but as he wrote them by way of relaxation from the fatigues of travelling, most objects were alike to him; he sought after such as might enliven his mind and his pen. The voluptuous dances at which he was present, in an inn at Badajoz, and the portrait of his amiable *Pauline*, are descriptions full of liveliness and sentiment; but he seems frequently to enter into too minute details, which could not be interesting except to his own family.

However estimable and instructive all these travels may be, and two or three others I have not mentioned because they are less considerable; Spain is not yet well known, nor do I flatter myself with the idea of being able to give a complete description of it. I propose the observations I have made in travelling through that kingdom as simple essays, and shall endeavour to present the objects in the manner they appeared to me.

I am aware of the difficulty of my undertaking, and it, perhaps, behoves me to follow the advice

of Fontenelle, and shut my hand if I have really found the truth. Men like not to see it in front; and various means are necessary to gain it admission. Great delicacy is required in the choice of expression, that self love may not be mortified. If the historian be impeded in his progress by humane considerations, for a long time, and even ages after the events he relates, what must be the situation of the traveller, whose pen is confined to present objects, and who dares to judge of nations and men in power as well as of received and deeply rooted abuses? He proceeds tremblingly, because every step he takes surrounds him with enemies. He cannot always flatter; and it would not be worth while to quit his native country for the purpose of basely applauding, in a foreign clime, that which is repugnant to reason and not unfrequently to humanity.

It would undoubtedly be much better not to write, and that a traveller should go in pursuit of knowledge for his own satisfaction; but in such a case the powerful incentive of being useful would be wanting. His observations would be so negligently made, as but seldom to discover the truth; and having found much amusement for his eyes, and but little for his mind, he would return home with his head full of phantoms, like that of a child who has passed several hours before a magic lanthorn.

Be not offended, brave and generous Spaniards, from whom I have received so many open marks of friendship; do not blame me if, sometimes, carried away by my subject, blinded by my national prejudices, or tempted by a liberty of thinking yet unknown amongst you, I have seen, with an evil eye, certain of your received manners, customs, and institutions, and the laws which tyrannize over you. Let my excuse be found in the love of truth and the frankness of my character.

I shall speak of monuments also, and with my own thoughts upon them give those of others. My intention is to relate and describe, and but very seldom to judge. I shall conduct my reader to the several cities through which I have passed, and there point out to him what appeared to me most worthy of attention, admiration, or censure. In order to give him some relaxation from the fatigue of travelling, I shall communicate to him my ideas on legislation, commerce, manners, and customs, as they may arise from the subject, without aiming at any other order or plan thoughout the whole work. I do not mean to go provided with a square and compass to take the height of steeples, and give the exact dimensions of churches, but I shall not so far subject myself to this prohibition as not to measure any: my intention is to introduce some variety into the too great uniformity of a travelling journal.

A GENERAL VIEW OF

ANCIENT AND MODERN SPAIN.

WERE not a research after etymologies equally fruitless, disgusting, and fatiguing, I would willingly dedicate some time and paper to a long dissertation on the different names given to Spain, repeating what the ancients, before me, have said of them, and call to the recollection of my reader the appellations of *Iberus, Hispalis, Hesperus, Tubal,* and the *Rabbits,* the Phœnician name for which, *Sepana,* was, we have been told, the root of that of Spain. But the proofs of this illustrious origin would not at present be well received, and but little regard would be paid to my extensive erudition, since facts are generally allowed to be much preferable to words.

Spain is placed by nature in the most happy situation: surrounded by seas and mountains, she enjoys a temperature of climate the most conducive to health, and the most favourable to

pleasure. The kingdom contains immense riches; gold, precious stones, and iron, still more useful, wait but for the hand of the workman to recompence his labours. The soil, without requiring a fatiguing cultivation, is naturally fertile, and produces every necessary of life: the men who inhabited it were, according to historians, robust and warlike. By what means, then, has this vast monarchy, which could never be subjugated by want, so often become the prey of its neighbours? The solution of this curious problem must be sought in the intestine wars of the colonists and the native inhabitants. This country, unfortunate by the beneficence of nature, was long a scene of bloodshed, and ever disputed and envied. These seem to have been the unhappy consequences of its mild and fertile climate, which became the nursery of rival and inimical nations.

Spain is bounded on the north by the Pyrenees, which separate it from France; on the east by the Mediterranean; on the south by the Streights of Gibraltar; and on the west by Portugal and the Atlantic Ocean: it is upwards of two hundred and sixty leagues in length, from the south-west to the north-east, and a hundred and seventy leagues in breadth.

The highest mountains of Spain are the Pyrenees, which extend from the Ocean to the Me-

diterranean. The mountains of Oca, those of Guadarrama, which separate the two Castiles, and the Sierra Morena, which borders upon Andalusia, and seems to render it inaccessible to the rest of the kingdom.

This peninsula is watered by many very considerable rivers: these are upwards of one hundred and fifty in number; but the most distinguished by their extent, breadth, and depth, in a word, those which in their course swallow up the others, and afterwards empty their waters into the sea, are the Ebro, the Guadalquivir, the Tagus, the Guadiana, the Douro, the Guadalaviar, and the Segura. In giving a description of each province, I shall have occasion to speak of the rivers by which they are watered, and to fix the place of their source, and that where they are received into the ocean.

Spain, from its position, climate, and fertility, has been the victim of hostile nations. The Phœnicians are the first of which we find traces in history. This people, to whom commerce taught philosophy, landed upon the coasts of Spain, and their first settlement was, it is said, at Cadiz. The native savages did not think themselves sufficiently powerful to repel the new comers, or these, at first, treated them with mildness, and thereby gained their esteem and admiration, and were even aided by them in

some of their first enterprizes. The Phœnicians founded a colony upon that coast which nature had marked out to become the center of commerce. The neighbouring savages soon received laws, which were presently followed by their natural consequences, manners, habits, and morals. Thus commerce possesses the means of ennobling itself, and covers, with a respectable veil, the interest by which it is animated. The Phœnicians, at first, made several voyages with the consent of the natives: they acquired in exchange for their merchandize, certain portions of land which they were desirous to occupy, and the first years of this alliance were for them equally peaceful and lucrative; but becoming more avaricious, and the old inhabitants better understanding their true interests, they soon stained with blood a country inhabited by people whom they were come to civilize. However, if it be true that men are rendered more happy by being enlightened, the Phœnicians became the first benefactors and legislators of Spain. Their settlements extended to the southern coasts, and into the country as far as Cordova.

Much about the same time, the Greeks or Phœnicians, after having founded Marseilles, went to Spain and planted there several colonies; they possessed a part of the kingdoms of Valencia and Catalonia; their settlements were afterwards

extended to Arragon; and, according to Strabo, as far as Galicia.

The Carthaginians, not less desirous of profit and of plunder, and being merchants and navigators as well as their rivals, thought proper to dispute with them a soil less scorched and more fertile than that of Africa; they also founded colonies, but not without having first shed much blood.

The ancient inhabitants having but few other wants than those of nature, and not discovering their future tyrants in the new colonists, who came from all quarters into their country, amused themselves with hunting, fishing, and peacefully drinking the milk of their flocks. Possessing but little knowledge of commerce and navigation, they left the care and profits of these, and with them all disputes, to the Greeks and the Carthaginians.

But the wars between these people were not of long duration, because commerce loves tranquillity, and endeavours to repel violence without aiming at military fame. All their quarrels would have been terminated by a solid peace; Greeks, Carthaginians, and Phœnicians would tranquilly have exchanged their commodities and dug into the earth in search of its valuable metals, had Rome seen without envy the aggrandisement and success of her rival. In the pre-

sent age, England, Holland, and France, work, from Cadiz, the mines from Peru, and these nations although jealous of each other, go, in this respect, hand-in-hand, and think of nothing but the profits arising from their enterprize.

The Romans took the first opportunity of driving the Carthaginians from Spain. This kingdom became the theatre of two of the most famous wars of antiquity. By the first, which lasted twenty-four years, Rome obliged Carthage to cede to her a part of her conquests; and by the second, which continued but for seventeen years, Carthage was entirely stripped of her possessions and her power.

The Spaniards, wholly civilized, if a part of Asturia and the mountains of Biscay, into which the Roman arms penetrated with difficulty, be excepted, then breathed only peace and a love of arts and letters; the country became as famous by its artists, and the magnificent cities with which it was decorated, as by its immense riches, and the dissentions of those by whom it was governed: it was the theatre on which the most illustrious generals of the republic exercised their valour, and obtained more than one triumph.

It became still more celebrated after Julius Cæsar had fought there, the last battle which insured him the greatest empire in the world.

The Phœnicians, Greeks, and Carthaginians had, as I may say, only gone to Spain. They possessed but some parts of it, and the longest continuation of their authority, that of the Carthaginians, did not exceed two centuries. The Romans established themselves there, and became absolute masters of the kingdom, which they divided as they thought proper, gave names to cities, rivers, and provinces, and formed some of the inhabitants into excellent soldiers, who were successfully employed against the enemies of Rome. The emperors, satisfied with the fidelity of their new subjects, chose their guard from amongst them.

Under the Romans, Spain was divided into Bætica, Lusitania and Tarraconensis. Bætica, so called from the Bætis, now the Guadalquivir, comprehended all the country between Granada and the mouth of the Guadiana, properly speaking, upper and lower Andalusia, and a part of new Castile; Lusitania extended from the Guadiana to the Douro; and Tarraconensis, as extensive as the other two divisions, comprehended the rest of the kingdom.

The ancients have left behind them very animated accounts of this monarchy. Strabo is the author who describes it with the greatest truth: he says, it is a mountainous and difficult country; and that the mountains by which it is di-

vided are for the most part barren. The fertility of the soil is precarious, and depends upon the greater or less abundance of water: the northern part is naturally cold and poor, but he does justice to the fertility of Andalusia. All his third book is equally interesting and instructive for such persons as desire to acquire a knowledge of that part of Europe.

The Romans possessed this rich and extensive peninsula about six hundred years; we have seen that towards the fifth century, a swarm of barbarians fell upon the fine provinces of the empire; the Vandals, Alans, and Suevi invaded Spain, after having been passed through Gaul, conquered a part of it, and divided their conquest amongst them. The Vandals inhabited Andalusia and gave it their name. The Alans had Portugal, and the Suevi Galicia. These barbarians thus established, and war becoming one of the number of their wants, turned their arms against themselves. The Suevi having subjugated the Alans, would have striven to conquer the rest of Spain, had not the Visigoths, who had established their throne in Narbonne, and held the sovereignty of Roussillon, Catalonia, and Arragon, opposed their attempt, and driven them back to Galicia.

These Goths, emboldened by success, and the

empire having none but weak and effeminate generals and troops to oppose to them, found no difficulty in driving the Romans almost entirely out of Spain: they ruined the little kingdom of the Suevi also, and remained undisturbed possessors of the monarchy. They reigned there an hundred and thirty years. Roderic was the last of their kings; the famous battle of Xeres, in 712, put the Moors in possession of the greatest and finest part of Spain. The history of Roderic is enveloped in a number of fables. He is said to have entered a grotto at Toledo, where he found a sheet upon which was painted a man of gigantic stature, in an African habit, and holding an inscription, signifying that Spain should one day be subjugated by such a race of men. A fable repeated by several historians, as is also that of the daughter of Count Julian, undoubtedly more natural and probable, but which, according to the most judicious critics, is equally void of truth. We know that Roderic having ill treated *Cara*, a young and beautiful lady of his court, and treated with indignity Count Julian her father, who demanded satisfaction for her injured honour; the latter, then governor for the Goths of that part of Africa which terminates at the Streights, invited the Moors into Spain to be revenged on his sovereign.

However this may be, other Moors, Arabs, Saracens, or Africans, succeeded to the first, and conquered without difficulty all the fine provinces of Spain, except those of the north, where steep and barren mountains were always an asylum of liberty for the inhabitants, and served as a nursery to that race of kings who were one day to be the avengers of Spain and religion for the invasion and oppression of the Moors.

These, however, becoming quiet possessors of their brilliant and rapid conquests, the dawn of the resplendent reigns of the sovereigns of Cordova, Seville, and Granada, began to appear. The court of Abdalrahman was the center of arts, sciences, pleasures, and gallantry. Tournaments, the image of war, in which love and address were substituted for valour and courage, continued for several centuries the amusements of a rich and fortunate people. The women were constantly present at games, the only end of which was to please them, and excited a tender emulation. They distributed to the conquerors scarfs and ribbons which their own hands had embroidered. The voluptuous Arabs aimed at splendid achievements to render themselves more worthy of their mistresses. To them are we indebted for plaintive romance, in which seductive love assumes the air of melancholy, the better

to interest our affections: poetry and music were favourite arts with the Moors. The poet, in this climate, in which pleasure and imagination jointly reigned, shared in the veneration which the public had for his works: the number of academies and universities increased in Cordova and Granada; even women gave public lectures on poetry and philosophy; and literary resources abounded in proportion to the progress of science. I recollect to have read, that at that time there were seventy public libraries in Spain. Toledo, Seville, Granada, and Cordova, which now present nothing but ruin and depopulation, certainly contained from three to four hundred thousand inhabitants; and the country, peopled with labourers, abundantly furnished them with every necessary and convenience of life.

Granada is the only place in which vestiges of the splendid reign of the Moors are to be found The Alhambra and Generatif would alone be sufficient to authenticate the brilliant descriptions preserved to us in a great number of Arabian Tales; and there is no exaggeration in saying that poets took for models the monuments erected by architects, or that the latter built edifices according to the imagination of poets.

Nothing can be more confused than the dynasties of the Moors and Arabs who reigned in Spain. That of the Christian monarchs who

disputed with them the kingdom, and, taking advantage of their divisions, drove them out of it, is not less so. Doctor Cassiri has given a list of the former in his famous library of Arabian manuscripts in the Escurial, a work which does equal honour to the reigning monarch and the author: it is translated from cotemporary Arabian authors; but however exact it may be, it has too much precision, and leaves much to be desired. The work is not less worthy of the greatest eulogium; it is necessary to read it to conceive a just idea of the talents of every kind which rendered the Arabs illustrious.

Their glory was at its greatest height, when civil wars, treason, and frequent assassinations, disturbed the peace of these powerful kingdoms, jealous of each other. The Christian monarchs, long accustomed to conquer the Moors thus divided, had within little more than a century taken from them Toledo, Cordova, Seville, and Murcia. Granada still flourished, and was become their strong hold, when Castile and Arragon, united in the persons of Ferdinand and Isabella, formed too great a power to be resisted by a kingdom enfeebled by intestine commotions. Granada was reduced, in 1492, after a siege of two years. The Moors had reigned in Spain about eight centuries, and were totally ruined by this defeat; persecuted, despoiled, burned, or converted and baptized by thousands, they

were at length driven from the kingdom in the reign of Philip III.

Such are the most striking revolutions to which Spain has been subjected; my intention was merely to relate them according to the order in which they are found in history; where their causes and progress must be sought. One only reflection occurs to me from this long course of unsuccessful wars and revolutions, which is, that Spain seems exhausted, the inhabitants enervated, and the soil without cultivation from a want of vigorous husbandmen: the Spaniards have no more domestic enemies to conquer, and their vigour is lost. The reign of Charles V. was among the glorious times of Spain; the succeeding reigns differ not from each other except in the degradation and langour by which they are characterised; the conquests in the new world, and the gold of Mexico and Peru, have accelerated the period of her imbecility.

Spain is at present divided into fourteen provinces, which are Navarre, Biscay, and the Asturias to the north; of which Biscay is subdivided into the provinces of Alva, Guipuscoa, and Biscay, properly so called: to the west are Galicia and Estramadura: to the south upper and lower Andalusia and the kingdom of Murcia: to the east that of Valencia, Arragon, and Catalonia: and, in the middle of the monarchy, the kingdom of Leon and the two Castiles.

ENTRANCE INTO SPAIN BY CATALONIA.

THE fine roads of France terminate a few leagues from Perpignan. Two pillars which serve as supporters, one to the arms of France, the other to those of Spain, mark the frontiers of each kingdom. The Castle of Bellegarde, which commands these sterile hills, is the last French place, and at the distance of a few hundred paces, upon a good road, is a stony path which leads to La Jonquiere, a little ill-built village of only a single street. At this boundary the traveller must change his taste and manner of thinking. In the space of half a league he meets with another language, and manners and customs totally different. Nothing can more powerfully excite in the mind of a traveller both melancholy and interesting reflections than the passage from one kingdom to another. The influence of government, which extends from the center to the extremities, frequently causes a greater difference

between one man and another, than soil and climate can produce in plants, trees, and stones.

At La Jonquiere the stranger is visited by the officers of the revenue. It is necessary to know that snuff, muslin, and every kind of cotton are absolutely prohibited, and the smuggling of these commodities rigorously punished. A prudent traveller should not depend upon the indulgence of custom-house officers, who are not delicate as to the means of satisfying their avarice.

After leaving La Jonquiere the road becomes better; but the only prospect from it consists of uncultivated lands, which, from their nature, seem destined to remain so. The neighbouring hills, until we arrive within a league of Figuera, a small town of which the environs are tolerably well cultivated, are covered with fortifications, which appear to be useless and neglected. The officers of the revenue here present themselves a second time.

Further within the province of Catalonia, the country becomes more pleasant and fertile; although from Figuera to Girona nothing is seen from the road but a few old barns and miserable villages, except that of Sarria, which is not considerable. Girona is a city built at the confluence of the Onhar and the Duter, which, join-

ing their waters, form a wide and magnificent channel. The fortifications appeared to me to be in a bad state, and I did not see a single soldier at the gates. The great street which crosses it from one end to the other is full of shops, and workmen of every kind. This city was formerly called *Gerunda*; the cathedral church, dedicated to the Virgin, is extremely rich, and contains a statue of solid silver of its patroness. Girona is the principal place of a considerable jurisdiction, in which are comprehended the towns of Ampurias and Roses. It is the residence also of a bishop, whose diocese contains three hundred and thirty-nine parishes.

A few leagues from Girona the road crosses the wood of Tiona, which, for the space of two hours, presents at different distances the most agreeable points of view; but the road is extremely bad, especially after rain, because the surface is a fine and very tenacious clay which adheres to the wheels of carriages and feet of the mules, rendering their progress very slow and difficult. The only comfort after passing this road is a solitary inn, called the Grenota: the traveller has afterwards to cross marshes and several streams; but a road embellished with tufts of poplars, and fields well cultivated, recompence him for past fatigues. Malgrat, the next village, is rather considerable; and after about

an hour's journey further, we arrive at Acaleilla; and, as we advance into the country, habitations become more frequent. The villages of Tampoul, Canet, and Haram, surrounded with trees and gardens, are a few hundred yards from the sea; fishermens' barks, and even some pretty large tartans* are built there. The women in all these villages have a fresh complexion, and are very handsome; and as they only labour at the easy and quiet employment of lace-making, their beauty is preserved: the men are for the most part fishermen. I have seen but few prospects more agreeable than those upon this coast. From Canet to Mataro it is edged with little hills, which are continually to be ascended and descended, so that the road becomes fatiguing; but a view of the sea and a fine country enlivens and amuses the traveller.

Mataro is a small town, industrious and well peopled, and the environs abound in vineyards, which produce wine much famed for its flavour. It likewise contains several manufactories, and is considered as one of the richest and most active towns in Catalonia. The view of the sea continues from Mataro to Barcelona; the sides of the road are ornamented with country houses which might

* A kind of bark used in the Mediterranean for fishing and carriage. It has only a main-mast and a mizen; and when a square sail is put up, it is called *a sail of fortune.*

have been built with more taste, but they enrich and animate the landscape; the steeples, towers, and ramparts of Barcelona are seen at a distance, and the road to it is, in general, tolerably good. But before I speak of that city, I think it is necessary to give some account of the province of which it is the capital.

CATALONIA

Catalonia is about twenty leagues in length from east to west, and from forty to fifty-eight in breadth. This province has nearly eighty leagues upon the Mediterranean. It derives its name from that of the Goths and Alans united in the word *Gothalonia*, easily changed into Catalonia. It is bounded on the north by the Pyrenees, to the east and south by the Mediterranean, and to the west by the kingdom of Valencia and a part of that of Arragon.

The principal cities are Barcelona the capital, Tarragona, Girona, Urgel, Vic, Lerida, Tortosa, Roses, Solsona, Cervera, Cardona, Palamos, Ampurias, and Puicerda. The province is divided into fifteen jurisdictions.

Amongst the rivers by which it is watered, the most considerable is the Ebro, which runs only through a small part of it, and falls into the sea six leagues from Tortosa. The others

are the Francoli, which is lost in the sea below Tarragona; the Lobregat, the source of which is in Mount-Pendis, and reaches the sea with the Besos near Barcelona; the Ter, which rises between Mount-Canigo, and the Col de Nuria, and after running from the north-east to the south-west, turns towards the east and empties its waters into the sea near Toroella, a few leagues from Girona; and the Fluvia, the mouth of which is below Ampurias. Besides these there are others less considerable, which lose their name, and add to those I have mentioned.

The air of Catalonia is healthy, and the climate upon the coast temperate; but the northern part is cold on account of the mountains. These are numerous in this province, but they are not so barren as those in other parts of the kingdom; the mountains of Catalonia are covered with wood and verdure. Among the trees are the pine, the chesnut, the beech, fir, and green oak: the fine and well cultivated plains of Tarragona, Cerdagna, Vic, and Urgel, produce abundance of corn, wine, and vegetables of every kind.

The two wonders of Catalonia are Mont-Serrat, and the mountain near Cardona, called the Salt-Mountain. These equally attract the attention of the devotee and the naturalist. The traveller from Lombardy has given a very circumstantial description of the monastery and

cells in the famous solitude of Mont-Serrat. Nothing can be more picturesque than this mountain; it is so lofty that when you are on the top the neighbouring mountains appear to be sunk to a level with the plain. It is composed of steep rocks, which, at a distance, seem indented, whence, it is said, it received the name *Mont-Serrat*, from the Latin word *Serra*, a saw; as probable and well-founded an etymology as many others which have been well received in the world. It is impossible to describe the beauty, richness, and variety of the landscapes discovered from the most elevated point. They fatigue the eye, and must undoubtedly humble every thinking man; it is sufficient to observe, that the islands of Minorca and Majorca, which are at the distance of sixty leagues, are discovered from this elevation. It is upon this famous mountain that adoration is paid to the statue of the Virgin, discovered by some shepherds in the year 880.

The monastery in which sixty Monks live, according to the rule of Saint Benedict, is at the foot of a steep rock. It was there Saint Ignatius devoted himself to penitence, became the knight of the Virgin, and formed the idea of founding the too celebrated society of Jesus. Upon one of the walls we read, *B. Ignatius à Loyola hic multâ prece fletuque Deo se Virginique devovit; hîc tunquam armis spiritualibus sacco se muniens*

pernoctavit; hinc ad societatem Jesu fundandam prodiit anno, 1522. And it was undoubtedly in the same place that he was inspired with the thought of copying the exercises of Mont-Serrat, to make them become those of his society; an anecdote but little known, and which here deserves a place.

The venerable Father Cisneros, cousin to the famous Cardinal Ximenes, restored when abbot of Mont Serrat, the Cenobites confided to his care to their primitive simplicity, and to guide them by a constant rule in the paths of reformation, composed a book, intituled *Exercises of the Spiritual Life,* which was printed in somewhat barbarous Latin, as well as in Castilian, at Mont-Serrat in the year 1500. These exercises were received with veneration, and read with great edification in all the monasteries in Spain governed by the rule of Saint Benedict. Cisneros died in 1510, and was succeeded by the famous Peter de Burgos, who was superior of Mont-Serrat when Saint Ignatius, directed by the grace of God, came into that solitude. The venerable abbot recommended to him the reading of the exercises; and it was the happy use he made of these which operated his conversion. He was so convinced of their excellence and utility, that, having conceived the idea of founding a religious society, he transcribed them word for word, mak-

ing a trifling change in the order: so that it is not true that they were communicated to him by inspiration, or any other means, from the Virgin; nor is there any instance of an ignorant man like Saint Ignatius composing so admirable a book. The Jesuits undoubtedly knew the origin of the exercises written by their founder, because they never produced the text, and put nothing but translations or commentaries by Pinamonti, de Seneri, and several others, into the hands of their novices, and that by degrees the copies of the exercises of Cisneros, and of those written by Saint Ignatius, were taken from the libraries. The learned Navarro having had the work of Cisneros reprinted at Salamanca in 1712, the Jesuits found means to obtain an order to seize the whole edition from the printer; and to be revenged of Navarro, they injured him so much at court, that he lost a bishopric which had been promised him, and was certainly due to his uncommon merit. It is therefore improper to sing at the celebration of Saint Ignatius, *mirabilem composuit exercitiorum librum*, he composed an admirable book of exercises.

I shall not speak of the immense riches the piety of devout persons has accumulated in the church of Mont-Serrat, nor of the prodigious number of gold and silver lamps which burn before the holy effigy. The most interesting part

of the mountain is the desert, in which are several hermitages that are excellent asylums for true philosophy and contemplation. Each of these solitary retreats, which at a distance seem destitute of every thing, has a chapel, a cell, a well in the rock, and a little garden. The hermits who inhabit them, are most of them persons of fortune or family, disgusted with the world, who have retired thither to devote themselves to meditation and silence.

The traveller is surprised to meet with delightful valleys in the midst of these threatening rocks, to find shade and verdure surrounded by sterility, and to see natural cascades rush from the steepest points of the mountain, and no further disturb the silence which reigns in that asylum than to render it more interesting.

The mountain of Cardona is an inexhaustible quarry of salt. This mineral is there of almost every colour, so that, when shone upon by the rays of the sun, the mountains resemble those of diamonds, rubies, and emeralds, which we read of in the fanciful descriptions of Fairy-land. Vases, urns, and many valuable productions are made from this salt: imitations of every kind of preserved fruit are so perfectly wrought in it, that the eye aids the hand to deceive; there is no form that cannot be given to the salt, which is easily cut, although it is has sufficient solidity;

but productions which can receive no injury from time, would quickly be dissolved in water. The principal colours of the salt are orange, violet, green, and blue; one of the particularities, and not the least important, of this mountain is, that it is in part covered with shrubs and plants: the top is shaded by a forest of pines, and the environs produce excellent wine.

Several quarries of marble, jasper, alabaster, and mines of silver, lead, iron, tin, alum, salt, and vitriol, are found in the mountains of Catalonia.

BARCELONA.

BARCELONA is the only city in Spain, which, at a distance, announces its grandeur and population. The traveller, when half a league from Madrid, would scarcely suspect he was approaching a great city, much less the capital of the kingdom, were it not for the high and numerous steeples which seem to rise from the midst of a barren soil; whereas, in the environs of Barcelona, an immense number of country-houses, carriages, and passengers, prepare us for a rich and commercial city.

Barcelona, called by the ancients *Barcino*, is said to have been built by the Carthaginian Hamilcar, father of Hannibal, two hundred and fifty years before Christ, at an hundred and twenty paces from the sea. The founder would not now know it again, for it is become one of the largest and handsomest cities in Spain; its population is in proportion to its size, and the

industry of the inhabitants far exceeds that of those in any part of Spain. The citizens are all merchants, tradesmen, or manufacturers. The ambition and the thirst of gain of the Catalan are beyond expression; Barcelona contains shops of every art and trade, which are exercised there to greater perfection than in any other city of the kingdom. The jewellers form a rich and numerous body, and the only defect in their jewellery is a little want of that taste which in France is carried to a ridiculous extreme, both in furniture and jewels, and too generally preferred to solid value and utility.

Barcelona carries on an extensive trade in its own fruits and manufactures, and foreign merchandize. The harbour is spacious, commodious, and always full of vessels, but it is sometimes dangerous; it daily fills up, and requires continued care, and an immense expence, to keep the entrance open; the sea visibly retires, and if the clearing of the harbour were neglected for a few years, Barcelona would soon be at a distance from the shore.

This city is well fortified, and has for its defence a magnificent rampart, a citadel, and the castle of Mont-Joui, but Barcelona is too extensive to be easily guarded and defended; on which account it has always been taken when attacked, and the rebellious disposition of the

inhabitants severely checked. However, the spirit of mutiny still exists, and government, for what reason I know not, endeavours to encourage it. It is no uncommon thing to hear the Catalans say, the king of Spain is not their sovereign, and that in Catalonia, his only title is that of count of Barcelona. Yet the minister favours all their enterprizes, and they daily obtain prohibitions and privileges contrary to the interests of the rest of Spain. At Madrid they have active solicitors, whose secret intrigues tend to procure an exclusive contraband commerce. I wish not to be the advocate of arbitrary restrictions and slavery, but I would have governments act with some little consistency.

Barcelona contains several fine edifices; that called the Tersana, or the arsenal, is of a vast extent, and in every respect worthy of attention. A prodigious gallery, containing twenty-eight forges, has lately been erected in it: the numerous workmen continually employed, the noise of the hammers, the red hot iron piled up, and the flame, which on every side seems to envelop the building, form a wonderful and an interesting scene.

The foundry of cannon in all its parts is an object still more deserving notice; Spain owes to M. Maritz, a Swiss, a very simple and conveni-

ent machine for boring of cannon and mortars: his probity and talents have acquired him some envious rivals, and many enemies. It was very contrary to the wishes of these that he constructed an enormous balance in which wrought and unwrought ore might be weighed; a balance so exactly poised, that a single grain suffices to give it an inclination. I saw in this foundry several fine pieces of cannon newly cast and bored, and others which were under the latter operation; they were turned, moved, and placed with as much facility as a dextrous turner would give the form he pleased to a piece of ivory. The cannon when boring is horizontally suspended; a great steel piercer of the bore intended to be given to the cannon is applied to its mouth; a single workman, by means of a wheel, gives action to the spring which presses upon the borer, and the cannon, put into a motion of rotation, bores itself; the matter separated from it naturally falls out by the motion communicated, and the inside of the cannon remains as smooth and polished as a piece of glass. The same method, except a very trifling difference, is followed with the mortars. The enormous pans in which the metal is melted are three in number, and contain a quantity sufficient to cast four great pieces at a time. The magazines are stored with

wood, grenades, bullets, and other instruments of death, proper for the attack or defence of a place.

The same M. Maritz has put the foundry of Seville into the best possible state; he constructed an elegant vaulted edifice, with ten furnaces, and furnished with all the machines of his invention, to lift up and remove heavy masses, and for the boring and engraving of cannon. But an object still more important to Spain is the copper refinery that he established in the same arsenal, by which he has found means to separate the copper from all heterogeneous matter, and bring it to the highest degree of perfection; six thousand quintals are annually refined in the place he has constructed for that purpose.

Notwithstanding the great improvements of M. Maritz, the old method of casting cannon had still partisans in Spain, who, being interested in the continuation of it, formed a dangerous association against him. A decisive experiment became necessary; four pieces of cannon, twenty-four pounders, two cast according to the method of M. Maritz, and two after the old method were sent to Ocana, a small town near Aranjuez: the two first were fired twelve hundred times without becoming unfit for service; the latter, after the firings of both amounted to nine hundred, became entirely useless, and were

thrown aside. This answer of M. Maritz to his enemies was conclusive; his method prevailed, and fourteen hundred pieces of ordnance have already been cast in the arsenals he founded. Three hundred cannon or mortars may be annually furnished from the arsenal of Seville, and two hundred from that of Barcelona. M. Maritz has also erected in Catalonia and Biscay several melting houses, in which eight million quintals of balls are cast every year. He left Spain in 1774, with the rank of field-marshal and a well earned pension; he now resides in the neighbourhood of Lyons, and has been so obliging as to furnish me with some particular information relative to the arsenals he founded and directed.

The cathedral of Barcelona is very ancient; the roof is extremely lofty, and supported by a great number of columns which have a good effect; the inside is spacious but gloomy: the entrance is by twenty steps, each of the whole length of the front, which is not yet begun; for nothing is seen from the street except an old wall blackened by time and the weather.

The palace of audience is a magnificent edifice; the architecture is equally noble and elegant: the inside is ornamented with marble columns, and in a great hall are found the portraits of all the ancient counts of Barcelona.

The exchange, which is not yet finished, is opposite the governor's palace, and will be one of the finest monuments in the city; some of the halls of chambers are occupied by the Junto of commerce, and others serve for drawing schools like those of Paris, where the art of drawing is taught gratis. They were founded by the company of merchants for the improvement of arts and trades, and already consist of eight hundred students. A collection is making of the best models in plaster of the finest pieces of antiquity, and a choice will shortly be made, among the scholars, of those designed to become artists, who will be taught to draw after Nature: the others will be instructed in the different arts and trades exercised in that industrious city.

The museum of M. Salvador, an apothecary at Barcelona, is equally famed and valuable: his collection of shells is remarkably curious and complete. The minerals are but few in number: but there is a fine choice of the different kinds of Spanish marble, several vases, urns, and antique lamps, valuable medals, and an extremely large herbal, or *hortus siccus*, carefully composed according to the system of Tournefort, and a numerous collection of all the books which treat of natural philosophy, medicine, botany, and natural history; such are the contents of this

cabinet, of which the polite and modest proprietor does perfectly well the honors, whenever the curiosity of a stranger leads him to see it.

The collection was begun in 1708, and brought nearly to the state of perfection in which it now is, by John Salvador, grandfather to the present proprietor, a man of considerable learning, and called by Tournefort, the Phœnix of Spain. He had travelled through many countries, and contracted a friendship with most of the learned men of his time, with whom he corresponded until his death, which happened in 1726. There is a great eulogium on his museum in the *Histoire Naturelle des pierres et des coquilles,* written by the members of the Royal Society of Montpellier.

During my residence at Barcelona, (in April, 1779) I was witness to a fact which proves the degree of power the Monks still have in Spain, and that they are certain of escaping with impunity, whatever may be their crimes. The barefooted Carmelites having surprised a poor wretch who was robbing their church, took him into custody, and asked him, whether he would prefer suffering the punishment they should inflict upon him to being given up to regular justice. The unhappy man, undoubtedly relying on their humanity, and the vow of charity made by his

judges, gave them the preference, and they instantly condemned him to receive a severe discipline. The wretch was stripped and tied down upon a table; several of the Monks beat him from head to foot with their leathern girdles, armed with an iron buckle, until, overcome with insupportable pain, he cried out in the most frightful manner, and fainted. The reverend fathers then gave him a little relaxation; but after he was restored and refreshed, they continued their cruelty, until a part of the flesh was torn from the bones of the miserable sufferer, and then turned him out of the convent. The hospital being near at hand, he crawled to it as well as he could, and died there in six hours afterwards. This barbarity went unpunished, but it excited general indignation. The begging brother of the order having had the imprudence to say, that it was better the man had been so scourged than for him to have been hanged, would have been torn to pieces, had not an alcalde delivered him from the hands of the people.

ROAD FROM BARCELONA TO MORVIEDRO.

The road from Barcelona is wide and magnificent, bordered with poplars, elms, and orange trees, and ornamented with handsome houses, fountains, and villages. Two leagues from the city, near an hamlet called *Los Molinos Del Rey*, the King's Mills, you pass the Lobregat over a most beautiful bridge about four hundred paces in length. The causeways and parapets, and the four pavilions by which it is terminated, are of a species of red granite. The same width and goodness of road continue until you arrive at a bridge of a particular construction, a work worthy of the Romans, and which was projected to unite two high mountains. It is composed of three bridges one above another. The first, in the form of a terrace, was intended for foot passengers; the second, for beasts of burthen; the uppermost, for carriages. The

work was almost finished when the principal arches fell in. Nothing of it remains but the first platform, and the enormous pillars which supported the two bridges. The platform rests upon eight arches, six fathoms wide; each pillar is about two and a half thick: however, the construction of the road and the bridge is discontinued, on account of a law-suit between the architect and the undertakers, which has been brought before the council of Castile.

Villa Franca, a little city surrounded by walls, is two leagues from the bridge. It is supposed to be the *Carthago Vetas* of the ancients. The fine roads of Catalonia terminate here, but beyond the city are several villages agreeably situated, and the country about them has a pleasing appearance. The principal villages are Arbouen, situated upon an eminence whence Mont-Serrat is seen from its summit to the base, and Vendrell, to which water runs from every quarter. Three leagues from this village the road passes under a triumphal arch, a Roman monument almost destroyed by time; the frize, by which it is terminated, bears an inscription in large characters, but so much effaced that it was impossible for me to read it. You afterwards pass through the villages of Torrade Embarra and Alto-Fouilla, and soon have no other road than that you trace

out for yourself upon the sand of the sea. The waves break against the feet of the horses, and often wet the traveller. This view of the sea, ever new and striking, is here embellished by a fine country, and a distant view of Tarragona. The walls of this city seem to rise from the bosom of the waters, and the houses are built upon high ground, which commands the whole country.

Tarragona is one of the most ancient cities in Spain, and said to have been built by the Phœnicians, who gave it the name of *Tarcon*, of which the Latins made *Tarraco*. It gave its name to one of the most considerable parts of Spain, called by the Romans *Tarraconensis*: the city was fortified by Scipio, who made it a place of defence against the Carthaginians.

The inhabitants built a temple in honour of Augustus, and were the first who burned incense before his statue; an homage which that emperor, although one of those the most flattered, thought ridiculous.

Tarragona has but few remains of its ancient grandeur; inscriptions almost destroyed by time, some coins, and a few ruins, give but an imperfect idea of what it formerly was.

It is now depopulated, and of but little importance. The harbour is dangerous, and not

much frequented; there are a few bastions in bad repair, which were formerly built for its defence.

The waters of the Francoli, which fall into the sea a quarter of a league from the city, are famous for the fine lustre they give to linen which is washed in them.

Tarragona is the metropolis of Catalonia, and disputes with Toledo the primacy of Spain. The establishment of the see is said to have been in the first ages of the church; the succession of archbishops was interrupted by the Moors, and remained suspended until the eleventh century.

The cathedral is worthy of attention for its vast dimensions, the elegance of its Gothic architecture, and a magnificent chapel, built with rich marble and jasper, in honour of Saint Thecla, tutelar saint of the church.

After leaving Tarragona, you pass the Francoli over a strong bridge; the roads are tolerably good, the lands well cultivated, and the country is enlivened by several hamlets and villages. The principal of these are Villaseca and Cambrilis, which have a considerable trade in wines made in the neighbourhood, and brandies. The English and Dutch take in cargoes of them in the road called the port of Salo. Several of the towers, which at different distances formerly served to

defend the whole coast, still remain, but are falling very fast into a state of ruin.

My feelings were frequently wounded in these districts, by seeing women employed in the labours of the field. Their hands were not made for the spade and pick-axe. Nature has prepared them more easy occupations at home; the women, thus employed, have not that beauty and fine complexion which we admire in those who weave lace in the northern part of Catalonia.

The scene changes after you have left Cambrilis; the country is a vast solitude covered with bushes, and terminated by the sea. You meet with some remains of fortifications; called the *Hospitalet.* The part of it in the best preservation serves at present for an inn: there is a Latin inscription in Gothic characters upon a piece of white marble over the door of the highest tower. I could not decypher many of the words. On each side of and over the inscription are several escutcheons, one of which is *semée* of *fleurs de lis.* This fort seems to me to have been built after the expulsion of the Moors from Catalonia; it is within an hundred paces of the sea.

I here cannot avoid mentioning a reflection I have frequently made in travelling. I have been surprised at seeing in provinces enriched by arts, commerce and agriculture, the people appear

more wretched than in those in which a kind of mediocrity reigns. Is not this because commerce and the arts naturally produce an inequality of fortune, and increase population; and that workmen, hereby becoming more numerous, are poorer and worse paid? Catalonia is certainly the province which, in Spain, presents to view the greatest activity and population; the roads are full of travellers; and women, who seldom go abroad, and work but little, in the two Castiles and Andalusia, here meet upon the road; they seem to be affected by the change of place, which commerce and manufactures require; yet both men and women, of the lower classes, are badly clothed; the latter are generally without shoes and stockings; whilst in Andalusia, where the misery of the people is more real, the men and women have the appearance of a sufficiency. It is in the houses only where broken furniture, the worst of food, and disgusting filth, fully discover the hideous face of poverty.

I return to my route from which this digression has made me wander. Two leagues from the Hospitalet we arrive at the Col de Balaguer; this name is given to a narrow passage between two mountains, and to a castle, tolerably well fortified, which commands the sea, and at the same time defends the passage of the mountains; it has within these few years been repaired and

almost rebuilt. The king has now a garrison in it.

Fort Saint George, and some towers flanked with cannon, are seen from the side of a steep mountain by which the road descends: the bottom is a hollow called *el Barranco de la Horca*, or the valley of the gallows, on account of a scaffold formerly erected there, instantly to hang, without ceremony, the robbers who infested the coast.

These uncouth downs are uninhabited, and the traveller meets with no places of entertainment except miserable huts, in which he is obliged to take refreshment. The country becomes more and more frightful; the mountains seem to grow out of each other, yet they are covered with plants, shrubs and verdure, which is some recompence for fatigue and thirst; the latter is often felt severely, water being extremely scarce throughout the whole district.

The limits of this uncultivated soil are at a little village called Perello, the poorest and most frightful place in Catalonia: the King has exempted the inhabitants from every kind of tax. The whole country is destitute of water, and, when a few weeks pass without a fall of rain, the people are obliged to go in search of it to the distance of several leagues.

Two leagues from this village the road becomes

better, the country more fertile, and we soon afterwards arrive at the agreeeble and shady valley of Tortosa.

The city of this name is ancient and ill built; it is said to have been founded two thousand years before the Christian æra: but the proofs of this illustrious origin are unfortunately lost: Scipio gave it the name of Dordosa, and made it a municipal city.

Among the numerous and trifling combats between the Spaniards and the Moors, there was one in which the women of Tortosa signalized themselves. They courageously mounted the ramparts of their city, and performed such prodigies of valour, that Raimond Berenger, the last count of Barcelona, instituted for them in 1170, the military order of the *Hacha*, or flambeau. They merited and obtained the same day several honourable privileges, which exist not at present; they have, however, preserved the right of precedency in matrimonial ceremonies, let the rank of the men be ever so distinguished.

Tortosa is four leagues from the sea, and six from the mouth of the Ebro; this river washes the ramparts of the city, which at present serve but for ornaments. The most remarkable edifices are the cathedral and the castle: the cathedral is vast, and built in fine proportions; the principal front is of the Corinthian order, and equally no-

ble and magnificent: the first body only of the building is finished; a vestry is now finishing, which is ornamented with the finest jaspers of the country, but the heavy architecture answers not to the expence.

Devout persons and connoisseurs admire in the old vestry several interesting objects; the former revere a ribbon or weft of thread, of which the Virgin made a present with her own hands to that cathedral. A canon, in his stole, took a bit of this relict, enshrined in gold and diamonds, and applied it to the forehead, temples, and lips of the spectators who were upon their knees; I was of the number, and modestly submitted to every thing he thought proper to do. Those who have a taste for the arts see with pleasure a triumphal arch in silver, which weighs two hundred and fifty pounds. The architecture is fine and noble, and the arch serves as an *Ostensoir* in the processions of the *Fête-Dieu*. There is also a fine golden chalice decorated with enamel which belonged to Peter de Luna, an antipope, known by the name of Benedict XIII. who, during the long quarrels of the church, went to reside in Peniscola, his native place; the patine or cover, as well as the chalice, which is very heavy, are ornamented with the most beautiful miniatures. The baptismal font is of porphyry, and well finished after the manner of the ancients;

it formerly served as a fountain in the gardens of the same pope.

The castle is upwards of a mile square, and is now in a state of ruin; it however serves as an habitation to a governor, who is old and lame, and to a young and charming woman who is his wife; the lady seemed dissatisfied with her elevated abode, and very glad to have a few moments conversation with me and my companion, whom she very courteously invited to her apartments. She has much wit and a very fine figure, and was by far the most pleasing object I saw in the castle. It must, however, be remembered, that the Ebro decorates the whole country with verdure and flowers, and that the most delightful landscapes are discovered from this elevation: there are also some precious remains of antiquity; amongst others, the following inscription to the god Pan, the ancient tutelary deity of Tortosa.

PANI. DEO. TVTELAE
OB. LEGATIONES. IN
CONCILIO. P. H. C.
APVT. ANICIENVM
AVG. PROSPERE
GESTAS
M.

It is an acknowledgment made to the god *Pan*, by the colony of Tortosa, for having obtained

what they asked by their deputies in an assembly of the farther provinces of Spain: *Anicienum Augustum* was a city of the Gauls, now called Puycerda; but as it is not to be presumed that the assembly was held so far from Tortosa, the learned are of opinion, that there was then in Spain a city of the same name.

The curious in ruins will find a considerable number of them in the esplanade of the castle. There are also several subterraneous caverns which resemble the *masmoras* of Granada; they are supposed to have been prisons constructed by the Moors, but appear to me to be more ancient, and seem to have been public granaries like those of Burjasol near Valencia.

Several Roman inscriptions are still found in Tortosa; two are incrusted in the wall of the cathedral, and some are placed without order and mixed with Gothic inscriptions, which form the corner of the house of a player upon the guitar: Finestres has given an account of them.*

Too much cannot be said in praise of the beautiful environs of Tortosa; the country is fertile in wines and fruits, and contains great quantities of marble, jasper and alabaster. The Ebro

* Syllogè inscriptionum Romanarum, quæ in principatu Catalauniæ, vel existunt, vel aliquando exstiterunt, a D. D. Josepho Finestres, M. D. CC. LXII.

abounds there with fish, and is covered with a great number of little barks, which give to the city an appearance of commerce and population.

You go out of Tortosa over a long wooden bridge, much admired in the country, but which is not one of the wonders of the world; the road is one of the most agreeable I met with in Spain: and the good effects of cultivation are displayed in the most lively verdure. The traveller soon arrives at *la Venta de los Fraines*, a rich domain which belongs to the fathers of La Merci, where tolerable good lodging may be had at an easy expence.

Two leagues from this Venta is the little town of Uldecona; the principal street is long, and a part of the great road; the houses are supported by a colonade, or, more properly speaking, pillars of granite. The church, and some of the houses, have a respectable Gothic appearance; the windows of an ogive form, and the slender columns, by which they are divided, give to this last village of Catalonia an air of antiquity always pleasing to the eye of the curious. It is necessary to remark, that in this province the distance from one place to another is not reckoned in miles; the computation is made by the time necessary to go over it. The Catalans say we have so many hours travelling to go to dinner, &c. a manner of reckoning which, to me, appears more

natural than that of our leagues, which are longer or shorter in different provinces.

Benicarlos, the first city upon this road in the kingdom of Valencia and famous for its wines, is a few leagues from Uldecona. After having passed through another considerable town the road leads to the sea side, near to which are high mountains covered with pines, shrubs and fine verdure, and to which numerous flocks are driven to feed. When I saw this beautiful landscape the sea was calm and majestic; but the winds by which it is agitated must sometimes make considerable ravages in the neighbouring part of the country. I observed, that the branches of all the trees upon the coast projected towards the mountains, and presented nothing but their naked trunks to the sea. At the feet of these mountains the road which becomes even runs by the side of the Mediterranean, and the country is more fertile. Villareat, Noules, and other villages in the neighbourhood, all surrounded with ramparts, were formerly so many strong holds; but they were severely punished for having taken the part of the competitor of Philip V. in the struggle for the crown of Spain. General Las Torres pillaged and burnt them, and put the inhabitants to the sword; sparing none but women and children: these devastations, which political reasons may command, and which may be carried

into execution in a moment, require the industry of ages to be repaired; but the strong never reason, and arguments and oppression have ever fallen to the lot of the weak. The remains of Saguntum are striking proofs of the truth of these observations.

MORVIEDRO.

This city is the famous Saguntum destroyed by Hannibal, and which fell a victim to its fidelity to the Romans. According to Livy, it had acquired immense riches * by interior and exterior commerce, and by just laws and a good police; but the treasures fell not into the hands of the conqueror. The inhabitants made a resistance of eight months, and, not receiving the succours they expected from their allies, fed upon the flesh and blood of their children, and afterwards turned their rage against themselves; they erected an immense pile of wood, and, after setting fire to it, precipitated themselves, their women, slaves, and treasures into the flames; so that, in-

* In tantas brevi creverant opes, seu maritimis, seu terrestribus fructibus, seu multitudinis incremento, seu sanctitate disciplinæ, qua fide socialem usque ad perniciem suam coluerunt. *Liv.*

stead of a lucrative conquest, Hannibal found nothing but a heap of ashes. About the eighth year of the Punic war the Romans rebuilt Saguntum, but never could restore it to its primitive splendour.

The city of *Morviedro* is full of the remains of its antiquity; the walls of the houses, the city gates and doors of the churches and inns are covered with Roman inscriptions. The poet Argensola truly says,

Con marmoles de nobles inscripciones,
Theatro un tiempo y aras en Sagunthо,
*Fabrican hoy tabernas y mesones.**

The most curious monuments in Morviedro are the castle and the theatre; the former contains heaps of ruins which belonged to the monuments of several centuries, and are at present upwards of a quarter of a league in extent. Most of the towers and edifices, of which the remains only are now seen, appear to have been constructed by the Moors with the materials left them by the Romans; all the works of the latter, except a few arcades in good preservation towards the south of the castle, have totally disappeared.

* Vile public houses are now built with marble, covered with noble inscriptions, which formerly in Saguntum decorated the altar and the theatre.

The castle covers almost the whole top of the mountain upon which it is situated; it is of an irregular form, and consists of five divisions; that in the middle still contains a magnificent cistern two hundred feet long, and, although half filled up with rubbish, eighteen feet deep. The roof by which it was covered, was supported by twenty-one pillars; these are composed of a cement which time has made harder than stone.

At a little distance from the cistern, towards the principal gate of the castle, leading to the theatre, are three steps that seem to have been at the entrance of some temple of which the plan still remains visible. The temple was supported by enormous pillars; this appears from some of their bases which still remain; the distance from one column to another was about eight feet.

This part is surrounded with walls and towers of Moorish construction, and which form the square called *Saluquian*. Here, as well as in many other parts of the castle, are several inscriptions, in which the names of Emilius, Fabius, Acilius, the Calphurnian family, and several other illustrious persons of ancient Rome are mentioned. I shall give all these inscriptions, and those found in the streets and squares of Morviedro, some of which are in unknown characters, at the end of this chapter.

The theatre is situated at the foot of the mountain upon which the castle stands; from the confused remaining traces of it, and the mutilated forms it presents, we rather imagine than see what it must once have been. A few years ago government had the good sense to forbid the inhabitants of Morviedro, and the environs, from building houses with the stones of this monument: had the same prohibitory order been made, and rigorously observed, a century and a half sooner, this famous theatre would still have been almost entire; for it has been more destroyed by men than time.

Don Emanuel Marti*, dean of Alicant, and one of the most learned men in Spain, having given, in a letter to the nuncio, Antonio Felix Zondadari, at Madrid, a very exact description of the theatre of Saguntum, I shall present the reader with a short abstract of the letter, adding to it some reflections of my own, suggested by the remains of the monument.

Though the theatre is in a valley, its situation, equally agreeable and healthy, is sufficiently elevated to command a view of the sea,

* He is the author of twelve volumes of Latin letters, which were printed at Madrid, and in 1738 reprinted at Amsterdam; also a treatise upon the Passions, left unfinished; remarks upon Pliny the naturalist, which are in manuscript, &c. &c.

and a part of the adjacent country; the environs are rural, and watered by a little river. A mountain by which it is commanded, and, if I may so speak, surrounded, shelters it from the south and west winds; in a word, the situation is such as Vitruvius particularly recommends as the most healthy; the theatre is also constructed in such a manner as to render it very sonorous; a man, placed in the concavity of the mountain, easily makes himself heard by persons at the opposite extremity, and the sound instead of diminishing seems to increase I made this experiment; one of my friends, standing upon the place where the stage formerly was, recited a few verses from the Amphytrion of Plautus: I was in the most elevated part of the theatre and heard him very distinctly. These rocks may be said to have a voice, and one five times stronger than that of a man; so much energy does it receive from the cavities made by art in the mountain.

The semicircle, which the people called the *Perimetre*, is about four hundred and twenty-five feet in circumference; its height from the orchestra to the most elevated seats is an hundred feet, and to the end of the wall behind them an hundred and ten; the diameter of the orchestra, from the center of which every admeasurement should be taken, is seventy-two feet. The word *orchestra* signified, with the

Greeks, a place for the performance of dances and pantomimes; among the Romans it had a different use and meaning, at least after Attilius Seranus and L. Scribonius Libo were ædiles curules; they followed the advice of Scipio Africanus, and allotted the orchestra to be the place for the senators.

At first there was in the orchestra a place of distinction, a kind of throne upon which the prince was seated, and in his absence the prætor; the base of the throne still remains. The senators took their places after the vestals, pontiffs, and ambassadors. In order that the last rows might not be deprived of a sight of the representation, the pavement was gradually and insensibly elevated from the seat of the prætor to the last benches behind where the knights were placed. The entrance and departure were facilitated by particular passages round the perimetre for the different classes of citizens. According to the laws *Roscia* and *Julia*, made for the regulation of the theatres, there were fourteen seats allotted for the knights, towards the seventh were two entrances or cavities called *Vomitoria*, and this seat was rather wider than the others, in order that the spectators might get to their places with greater facility. The hardness of the rock was undoubtedly the reason why two entrances were not given to the places of the

knights; but this deficiency was supplied by forming on each side of their benches a kind of staircase, the foot of which is in the center of the pit.

The *Præcinctio,* which the Greeks called *Diazona,* or girdle, a kind of band, longer and wider than that by which the other seats were bordered, is still visible upon the last benches allotted to the equestrian order; it served to distinguish at first sight the different orders of the state, patricians, knights, and plebeians. It also prevented all communication between them; the seats or benches the furthest from the orchestra, the most elevated, and twelve in number, were called *Summa Cavea*; these were for the people; who had different doors to enter at, either by inner arches cut in the rock, and which still exist, or by a portico at the bottom of the theatre, which served two purposes; one of giving the people a place of retreat in case of sudden rain or bad weather; the other of sheltering the seats from the fall of water or dirt. The portico contained sixteen doors, which maintained a current of air, by which the theatre was kept cool, and the air within prevented from becoming corrupt; seven staircases terminated at these doors.

On each side of the portico was a space of twenty-eight feet, filled up with four rows of seats. It is reasonable to suppose these were for

lictors, public criers, and other officers of the magistrate, that they might always be ready to receive his orders, and prevent or terminate the quarrels of the people; a regulation observed in Athens, as the commentator of the *Peace* of Aristophanes has sufficiently proved: and what with me seems to give more weight to the supposition is, that from these places there were passages by secret staircases to the prisons; one of which is still remaining, where are found the iron ring and chains by which the persons of offenders were secured.

Several ranges of seats were placed over the portico, but it is difficult to say for what kind of persons they were intended; if I may be permitted to conjecture, I should think it was from these the slaves, flower girls, and men and women of ill fame saw the performance; for, according to a law of Augustus, persons of this description were not permitted to be present at theatrical performances, except in the most elevated places. The staircase by which these depraved classes got to their places was supported by the mountain.

There are square modillions, eight feet from each other, all round the exterior walls.

The remains on each side of the theatre attest its ancient magnificence. Several of the arcades

still remain; some half gone to ruin, others entire. These served to support the covering of the stage; this roof or ceiling is entirely destroyed, not so much as a trace of it is to be found.

If we allow fourteen inches to each place, the theatre might contain seven thousand four hundred and twenty-six persons, without reckoning the seats over the portico, or the places of the senators in the orchestra; so that it may be said, without exaggeration, to have contained about nine thousand spectators.

The stage was about twenty-one feet long from the orchestra: nothing now remains of it except the base of that part which in our theatre is the place of the foot lights; this was rather lower than the stage, as appears by the little wall by which they were separated.

The plan of a small semi-circular space, in which stood a curved wall, and which was called *Valva Regia,* on account of its magnificence and the ornaments which served to decorate it, is seen opposite to the center of the orchestra. The Greeks, according to Pollux, called this little inclosed space *Basileion,* or the royal habitation; this kind of arch was placed between two doors of the same form, called *Hospitalia,* because they were the places for strangers who

came to see the performance. Some vestiges of that on the left side yet remain. Upon the pediments of the doors were placed different paintings suitable to the representation, which were varied like scenic decorations; for a comedy there were public squares, streets, and houses; for a tragedy porticos, colonades, and the statues of heroes; for satire or farce, grottos, fauns, gardens, and other rural objects.

The scenes and decorations rapidly changed, and with great facility, according as the piece required. Some of the walls which served to support the pullies and counterpoises, by which the machinery was lifted up, have not yet quite gone to ruin. The *Bronteion* was a place behind the stage, whence, with goat skins filled with little pebbles, and shaken in the air, an imitation of thunder was produced. To these divisions of the theatre must be added the *Choragia*, which must have been spacious, for the disposition of the choruses, and keeping the dresses, masks, and different instruments proper to the stage.

To prevent the waters from injuring the theatre, two walls were built with a canal, so disposed as to contain and convey them to the precipices of the mountain; and the rain which fell within the theatre ran to the center of the orchestra, and thence under the foot lights.

where it was received into a cistern which remains to this day.

The time when the theatre was built, and the names of the magistrates who presided at the building of it are unknown; but on that account it is no less a proof of the vast genius of the Romans, who never in any of their works lost sight of posterity. In all of them they knew how to join beauty of form to extent, solidity, and elegance, and even in their pleasures were always great; whilst, in the present age, public edifices resemble the slender and elegant decorations with which the heads of women are ornamented, and will last but for a season.

The place upon which the convent of the Trinitarians now stands was formerly the scite of a temple dedicated to Diana. A part of the materials served to build the church, and the rest were sold to build San Miguel de los Reyes, near Valencia. There are several sepulchral stones in the exterior walls and the cloister, on which are the following inscriptions:

SERGIAE M F
PEREGRINAE
THEOMNESTVS ET LAIS
ET DIDYME LIBERTI

ANTONIAE. L. F.
SERGILLAE
VEGETVS
LIBERT.

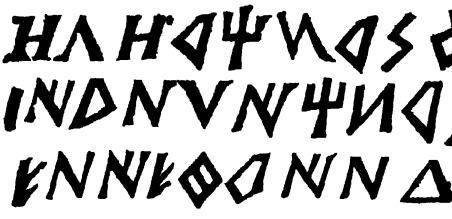
L. ANTONIO L. F GAL
NVMIDAE PREFECT
FABRVM. TRIBVNO MILIT.
LEG. PRIMAE ITALICAE
L. RVBRIVS POLYBIVS AMICO

SERGIAE M. F.
PEREGRINAE
L. IVLIVS ACTIVS
ET PORCIA MELE [illegible]E

ANTONIAE L. F
SERGILLAE
L. TERENTIVS FRATERNUS
AD FINI

These five inscriptions, very well preserved, are inserted in the wall on each side of the church door of the Trinitarians.

The inscription following is in the cloister The characters are unknown · I copy them such as they are.



The following are found in the castle.

C. LICINIO
Q. F. GAL
CAMPANO
AEDILI II VIRO
. FLAMINI
EX DD

AVLO AEMILIO
PAVLI F. PAL
REGILO XV VI
SACRIS FACIENDI
PREFECTO VRB.
IURI DICUND

QUESTORI
TI. CAESARIS AV.
PATRONO
Q. FABIO CN. F.
GAL GEMINO
PONTIF SALIO
D D

DIS MAN
GEMIN. MYRINES
ANN XXX
L. BAEB PARDUS
OMNI BONO
'DE SE MERITÆ
FECIT

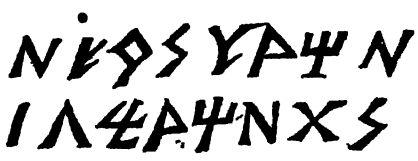
M CALPVRNIO M.F.
GAL LVPERCO
AED II. VIR. PONTIFICI.
MANLIA CN. F

P. BAEBIO L. F.
GAL MAXIMO.
IVLIANO AED. FLAM
POPILIA AVIA
EX TESTAMENTO
C. POPILII CVPITI
PATRIS
M. ACILIO M. FC
. FO PROCVRA.
CAESARVM CON
VENTVS TARRACHON

The three following are near the great church. The characters of the last are similar to those found in the cloister of the Trinitarians.

C. VOCONIO C. F
GAL. PLACIDO AED
II. VIRO II. FLAMINI. II.
QVESTORI
SALIORUM MAGISTRO

POPILIAE L. F.
RECTINAE AN XVII
C LICINIVS C. F.
GAL. MARINUS
VOCONIVS ROMANVS
VXORI.



The wall adjoining to the city gate is covered with fragments of inscriptions: the following are entire.

D. · . . M.
BAEBIAENICE
FELIX VXO
DULCISSIM

FABIA Q. L. HIRVNDO
AN XXX

V F
G GRATTIVS
HALYS SIBI ET
GRATTIAE MYRSINI
VXORI KARISSIM
AN XXXXVII
SIBI ET SUIS

Upon a column of white marble, to the left, on entering the city, we read,

DEO
AVRELI
ANO

The most curious of all these inscriptions is that found by the side of the house door of M. Jean Duclos.

M. ACILIVS L. F.
FONTANVS
ERIPVIT NOBEIS VNDE VICENSVMVS ANNVS
INGRESSVM IVENEM MILITIAM CVPIDE
PARCAE FALLVNTVR FONTANVM QVIA RAPVERVNT
CVM SIT PERPETVO FAMA FVTVRA VIRI.

Father Flores, in the second part of his Treatise on the Coins of the Colonies and municipal Cities of Spain, has collected most of those which belonged to Saguntum. Three pieces of a battering ram are preserved in Morviedro: I saw one in the castle, which I should have suspected to have been the axle-tree of some enormous carriage made to carry the materials employed in that vast edifice.

Morviedro does not at present contain more than from three to four thousand inhabitants; the environs are fertile, and produce silk, wine, oil, hemp, and corn; these productions would still be increased were not the river Toro dry the greatest part of the year.

OF THE KINGDOM OF VALENCIA.

THE kingdom of Valencia extends from north to south, and is about sixty leagues in length: its greatest breadth does not exceed twenty-five leagues. It is bounded on the south and east by the Mediterranean; on the west by New Castile, and the kingdom of Murcia; and on the north by Catalonia and Arragon. It was formerly inhabited by the Celtiberians, the Turdetani, the Lusoni, &c. &c.

This kingdom is watered by thirty-five rivers, all of which run towards the east: the principal of these are the Segura, which has its source in Andalusia in the Sierra de Segura, whence takes its name; its course from the south to the north is about forty leagues; after having crossed Murcia it washes the walls of Orihuella, and falls into the sea at Guardamar. The Xucar, which rises in New Castile, waters the kingdom of Va-

lencia through its whole extent, and is lost in the sea near Cullera, which gives its name to a neighbouring Cape. The Guadalaviar, which in Arabic signifies *clear water*, and called by the Romans *Turias*, has its source near that of the Tagus in Arragon; the mouth of it is not far from Valencia. This river is not deep, but has an abundance of fish, and its banks are covered with shrubs, flowers, and verdure.

Valencia is, in proportion to its extent, one of the best peopled provinces of Spain; it contains seven principal cities, sixty-four great towns, and upwards of a thousand villages; it has four sea-ports, the most considerable of which is that of Alicant; the soil is extremely fertile, although divided by mountains. These contain mines of sinopica,* iron, and alum. There are also found quarries of marble, jasper, plaster, lapis calaminaris, and potters' clay, of which different kinds of earthen vessels are made.

Several authors have written of the city and kingdom of Valencia; the most distinguished of them are Viziana, Beuter, Escolano, and Diago. This small province contains eight hundred thousand inhabitants; it annually produces nearly a million weight of silk; an hundred thousand

* Found in the New Jerseys also, and there called by the people blood-stone, from its staining the hands of a bloody colour.

arrobas * of hemp, an hundred and thirty thousand arrobas of oil, and three million cantaros † of wine; so that its active commerce with France, England, and Holland is considerable; it is calculated at ten millions of piastres per annum, which make about forty million of French livres (above six hundred thousand pounds sterling) This estimate, however, appears to be rather exaggerated.

* The arroba weighs twenty-five pourds.

† A measure which contains sixteen pints.

OF THE ENVIRONS OF VALENCIA.

After leaving Morviedro, on our way to Segorbia, we perceive to the right a kind of circular boundary, which incloses a valley in which are a great number of villages; the principal are Almenera, Benecalaf, Faura, Canet, and Benediten.

We afterwards arrive at Torres Torres, a small town which some writers pretend was the ancient *Turdeta*, the capital of *Turdetania*; if this be true, the hatred its inhabitants swore against those of Saguntum, and which was revenged by the Romans, may be said still to exist in all its force, for were they not subjects to the same prince, they would be in a state of perpetual warfare. Their disputes and antipathy arise from the waters which serve to overflow the country in dry seasons, and who knows, says the Abbé Ponz, but their ancient quarrels had the same foundation?

Further on upon the road we come to a cluster of mountains, in the bosom of which is a celebrated chapel, called the chapel of *Nuestra Senora de la Cueva Santa* (our lady of the holy grotto). The concourse of people at this chapel is incredible, especially on the 8th of September, which is the festival. The image of the Virgin is placed at the bottom of a deep grotto, to which the devout descend by a wide staircase. The Virgin performs many miracles, and if, as it is said, the image be of plaster, and has been preserved two centuries in that damp place, this is a miracle sufficiently remarkable, because figures made of the same materials are dissolved there in two days. The duties of the chapel are performed by priests, who live in a large house built by the side of the grotto, and which, at the same time, serves for a vicarage and an inn.

Segorbia is two leagues from this solitary chapel. Some of the historians of Spain insist, and others deny, that Segorbia was the ancient *Segobrica*: Diago says, with some appearance of truth, that modern Segorbia was formerly the capital of Celtiberia, and that it is the city mentioned in inscriptions and ancient coins. It its present state it contains not more than from five to six thousand inhabitants. It is surrounded by well cultivated gardens; the climate is mild, and the country abounds in every kind of fruit.

The Jesuits had a college in Segorbia; their house has been converted into an episcopal seminary. The tomb of Peter Miralles, the founder of the college, is to the right of the great altar. Miralles left Bexis, the place of his birth, when he was very young, and after serving his sovereign with much reputation and success, both in Europe and the Indies, returned very rich to his country, with the intention of employing an hundred and sixty thousand piastres, about six hundred and some thousand livres (twenty-six thousand pounds) in founding a college, an asylum for poor orphans, and a convent of reformed Augustin monks: he had at first resolved to make these foundations in Bexis, but his countrymen, for some reason now unknown, opposed him in his design. His statue of stucco, as large as life, and in a kneeling posture, is upon the urn which contains his ashes; and round it the principal actions of his life are represented in six bas-reliefs. The whole work is very well executed.

The greatest curiosity in Segorbia is the fountain; which even at its source furnishes water sufficient to turn two mill wheels, and water all the neighbouring country. The water is wholesome, clear, and well tasted; it does not breed either reptiles or flies, and becomes not corrupt by being kept; but its most remarkable property is that of petrifying the roots and branches of

the trees which grow by its side, and even the channels through which it passes. It is necessary to observe, that the greater or lesser quantity of the strong sediment it deposits, which then becomes hard and may be compared to the pumice stone, is in proportion as its course is more or less rapid. Notwithstanding this, the inhabitants of Segorbia are not more subject to the stone and gravel than those of any other part of the world.

Xerica is two leagues from Segorbia, and situated upon the banks of the Palencia, at the foot of a mountain, upon which are the remains of a castle which appears to have been formerly a place of great strength. The chief productions of the neighbouring country are wine, wheat, and Indian corn, and the soil abounds in excellent pasturage for cattle. This city has been the subject of many disputes among antiquarians; some asserting that it was the ancient Ociserda or Etobesa; others that it was celled Laxata, afterwards Laxeta, which at length became Xerica.

There are a few fragments of Roman inscriptions in Xerica and in Vivel, which is at the distance of half a league, but they appeared to be less deserving of attention, and not more likely to please the greatest lovers of antiquity than a modest inscription, which is modern, and found on the bridge over the Palencia, between Segorbia and Xerica.

JOANNES A MVÑATONES
EPS. SEGOBRICENSIS VIATO
RVM PERICVLIS PROS
PICIENS HVNC PONTEM
A FVNDAMENTIS EREXIT
ANNO 1570.

The road from Xerica to Vivel runs by the side of gardens delightfully shaded. The town of Vivel is situatad on the Palencia; it is said to have formerly been a city of Celtiberia, called *Bel-Sinum*, and afterwards *Vivarium* which by corruption is now become Vivel: at present it does not contain more than three hundred inhabitants, who are all employed in the cultivation of their lands, which are well watered and fertile. Escolano and Diago give several inscriptions found in the town; some of these afford reason to conjecture, that different branches of the family of Porcia were established in this part of Spain, and that they went thither with M. Portius Cato. In others we find the names of Agricola, Domitian, Emilius, and the family of Cornelia.

Two leagues from Vivel we arrive at Bexis, a considerable town situated upon a little eminence, and surrounded by high mountains. The country

is watered by a river called Toro, from the name of the village near which it has its source; it is the same river which falls into the sea near Morviedro; in one part of it, for the distance of two or three leagues, it furnishes excellent trout. Several antiquarians place at Bexis an ancient city named *Bergis*. The present town is the chief place among the towns, villages, and hamlets belonging to the order of Calatrava.

After leaving Bexis, the road descends into a deep valley and becomes delightful; it lies through the bosom of mountains covered with pines, verdure, and aromatic plants; the vine also is cultivated there in situations properly exposed to the sun. The Canalen rolls its waters through this delightful abode, and the road afterwards crosses the mountains, the highest of which is called la Vellida. From the top of this mountain the eye takes in an immense country, a vast extent of sea, the city of Valencia, and the plains by which it is surrounded. Canales, a little village, where the ice, so necessary to the people of Valencia is deposited, is but a little distance from la Vellida.

The road from Canales descends for the space of a league, and in a deep bottom we discover Andilla. This town merits celebrity on account of the fine paintings contained in its church. The great altar is ornamented with ten Corinthian columns of the most just proportions, and between

which are several bas-reliefs representing the mysteries of the incarnation of Christ: the crown is composed of several angels, who hold the different instruments of his death. The altar is shut in by great doors, which are more to be admired than any thing contained in the church. They were painted by Ribalta, whilst his great abilities retained their full vigour. The subjects are taken from the scriptures, and executed in the most striking and masterly manner; the correctness, colouring, and composition of these paintings are not to be surpassed.

The inhabitants of Andilla have great merit in having preserved the seprecious productions, instead of imitating those of several other villages who, to decorate their churches after the modern manner, have destroyed several master-pieces of art. The former, however, are blameable for having uselessly expended a sum of money for the purpose of building a high tower by the side of their church; since, considering the situation of their village, which is entirely surrounded by very high mountains, had they raised their tower to four times the height it has, it would never have been seen at a distance, nor could any thing have been discovered from it; this luxury is besides shameful in two hundred inhabitants at the bottom of a deep valley: the money might undoubtedly have been better employed.

From Andilla the road almost continually ascends for two leagues, at the end of which we arrive at Alcublas, and, after passing over a plain of four leagues, at Liria. This city was famous in antiquity; it is universally allowed to have been the ancient *Edeta*, built by the first inhabitants of Spain. A stone with some Roman characters was discovered in 1759, near the public fountain. Don Joseph Rios, vicar of Cullera, explained the characters in the following manner, in a dissertation full of erudition.

Templum Nympharum Q. Sertorius Euporistus Sertorianus & sertoria festa à solo, ita uti sculptum est, in honorem edetanorum & patronorum suorum:

And lower down,
Suâ pecuniâ fecerunt,

Liria is situated between two little mountains, and contains about sixteen hundred inhabitants, most of whom are employed in agriculture; the front of their church exhibits some fine architecture: Martin de Olindo was the architect.

The Carthusian monastery of *Portaceli* is two leagues from Liria, and Valencia four from the monastery.

VALENCIA.

More has been written upon Valencia than upon any other city in the kingdom of Spain; Escolano, Viciana, Beuter, Esclapes, and Diago, all of the kingdom of Valencia, have left annals and histories of that capital, and I am not surprised at what they have done; Valencia was, for a long time, the city in which a greater number of books were printed than any other in all Spain.

Its ancient name is unknown; but, it is said to have been taken and fortified by Scipio, destroyed by Pompey, and rebuilt by Sertorius. It was taken from the Romans by the Goths, and from the latter by the Moors, who, at twice, possessed it two hundred and thirty-nine years; for it was taken 1094 by the famous Cid-Rui-Diaz de Vivar, and bore, during four years, the name of Valencia of the Cid. The Moors retook it, but it was finally conquered in 1238, by

the king Don Jayme, and embellished as well as enlarged by Don Pedro IV. king of Arragon. It is about half a league in circumference, and the walls are built for ornament rather than defence.

Mariana the historian says, that in Valencia chearfulness enters at the doors and windows; the description he gives of this city is in many respects devoid of truth, and such that the author proves himself more a poet than an historian. Several geographers who have had implicit faith in Mariana, have even exaggerated his account of Valencia, and said, the houses here are all palaces, on which account the name of *Bella* was given to the city, an epithet difficult to reconcile with narrow, crooked, and unpaved streets, impassable after rain; and in which there are but two or three houses built with taste, and a few churches distinguished by their architecture. In a word, it is a city built by the Moors, who, for reasons of policy, jealousy or religion, associating but seldom with each other, and shut up with their women, considered streets as nothing more than necessary paths, little capable of embellishment, and gave their whole attention to the interior of their houses, which were airy and spacious, but in general inconvenient and badly distributed. Besides, the luxury of carriages had not yet been introduced. But the

Spaniards, since their conquest of the kingdom, might easily have remedied a defect which at present is so considerable, and not have followed in their new buildings the injudicious plan traced by the Moors.

Burjasot, a village a league from Valencia, stands on an estate belonging to the college of Corpus Christi in that city.

Escolano derives the name of Burjasot from the Arabic words *borg* which signifies *tower*, and *sot* rendered by *wood*, whence the word *soto*, which in Castilian means the same thing. In the middle of the wood that surrounded Burjasot was an oak, which with its branches covered as much ground as a man with a yoke of oxen could plough in a day; the branches, fourteen in number, each of which would have made a great tree, were eighty paces diameter. They were supported by pillars, which gave to the inclosure the appearance of a rural cloister. Escolano saw this tree and gave a description of it. In 1670, it was thrown down by lightning.

Burjasot still presents monuments much more important, and which the city of Valencia takes great care to keep in repair; these are the public subterraneous granaries, constructed by the Romans, and mentioned by Columella, Pliny, Varro, and Suidas, who call them *Silos*, or

Siros;* and which in the Valencian language are now called *las Sichas* or *Siches* de *San Roque*.

The monument of Frances l'Advenant, the most famous actress Spain ever had, is in the old church of Burjasot. She died a few years since at the age of twenty-two, by the excess of her debaucheries: her epitaph, written by a priest, one of her friends, is silent upon this head.

O mors, quàm amara est
memoria tua!

* Sed id genus horrei quod scripsimus, nisi sit in sicca positione, quamvis granum robustissimum corrumpit situs: qui si nullus adsit possunt etiam defossa frumenta servari, sicut transmarinis quibusdam provinciis ubi puteorum in modum, quos appellant Siros, exhausta humus, editos à se fructus recipit. Columel. lib. 1. cap. 6. n°. 15.

Quidam granaria habent sub terris, speluncas quas vocant Seires, ut in Cappadocia ac Thracia; alii, ut in Hispania citeriore puteos, ut in agro Carthaginensi et Oscensi. Varro de Re Rust. lib. 1 cap. 57.

Suidas, tom. ii. p. 734 and 744.
Plin. Hist. Nat. lib. 18. cap. 30.
Quint. Curt. lib. 7. cap. 4. n°. 24, &c.

A qui jace
Francisca
l'Advenant
de edad de veinte y dos annos
y ocho dias, immortal
por su agudissimo
talento, y admi-
racion unica en
su profession, mu-
rio en onze de abril 1772,
dando especiales
muestras de fer-
vorosa contri-
cion; ruegen a Dios
por ella

Dum proceres,
primi,
summi lacrymantur
et imi;
post vitam fumus,
Pulvis & umbra
sumus.*

* *O death, how bitter is the remembrance of thee!* Here lies Frances l'Advenant, aged twenty-two years and eight days, immortal by her rare talents, and the greatest prodigy of her profession. She died 11 April, 1772, after having shewn marks of the most fervent contrition. Pray to God for her.

Whilst the great, the rich, the powerful, and the people shall regret her loss and shed tears at her fate, let us not forget, that, after this life, we are but smoke, shadows, and dust.

From *Burjasot* the excellent figs, called at Marseilles *Figues Bourjasotes*, derive their name, and not from Alexander VI. of Borgia, archbishop of Valencia before he was pope, as Ménage pretends in his Italian etymologies under the word *Fico Brogiotto:* it is true they were transplanted to Italy by this luxurious pope, and there made known by him to the nice palates of that country.

A few years ago a stone with the following inscription was found in the Guadalaviar, in the environs of Valencia:

SODALICIUM
VERNARVM
COLENTES ISID::::

It is placed upon the road not far from where it was discovered. and has above it another stone, in the center of which is a crown of laurel, a cornucopia, and the following characters as a legend:

CO. IV. IT. VALENIA

After placing the two stones, the following inscription was put over them—Siste, antiquitatis amator: diu socii in alveo sepulti lapides A. D. MDCCLIV. inventi, sequenti in hunc proximio-

rem locum positi, dic ubi, dic quando primùm erecti.

Most of the historians who have written upon Valencia maintain it to have been the first city in Spain, in which the art of printing was known; and in the supposition that it was not introduced into that kingdom before the year 1474, they mention a Sallust printed at Valencia in 1475, and a Latin dictionary, intitled *Comprehensorium*, at the end of which is read as follows: *Præsens hujus comprehensorii præclarum opus Valentiæ impressum anno* MCCCCLXXV. *Die vero* XXIII *mensis februarii finit feliciter*. This work is in the library of *Don Gregory Mayans*, who resides at Valencia, and who has one of the most valuable collections of books in the kingdom. He may be called the Nestor of Spanish literature. Although eighty years of age, most of his time is devoted to letters, and thus the last moments of a life, celebrated by a great number of works, are consecrated to the instruction of his countrymen. Voltaire has justly given him the title of famous. Dr. Robertson consulted him upon his history of America, and he maintains a correspondence with all the learned men in Europe. He gives the most polite reception to visitors, and was pleased to place me in the number of those whom he honours with his friendship. I was not less satisfied with his

brother Don Antonio Mayans, a man well acquainted with the antiquities of Spain, and who, among other works, has given the history of Elche, formerly *Ilici*.

During my stay at Valencia, I was present at the celebration of a feast given by the society *de la Real Maestranza*, on the birth-day of Charles III. This name is given at Valencia, Granada, Seville, Zamora, and some other cities, to a society composed of some of the first nobility of the country. The *Maestranies*, in different cities, have a very rich uniform, and enjoy, by grant from his majesty, several honourable privileges. They march to the field under his banners, and are followed by several companies composed of their vassals. This presents an image of the feudal system.

ROAD FROM VALENCIA TO ALICANT.

I LEFT Valencia about one o'clock on the 22d of January, in a *volante*;* the weather was extremely fine, the sun clear and very warm, and the country as beautiful as in the month of April. The road at first is good, and passes through several villages, but afterwards becomes such as it probably was at the creation; sand up to the axletree, and an immense desert full of the high thorny and strong plant which the people of the country call *pita;* the aloe of America, of which the Spaniards make cordage. The Catalans spin it so finely, that the thread is used in making of blonde. Algemisi is the first town upon this road. The Spanish traveller says, the

* A light open carriage, as I may say, continually blown about by the wind.

façade of the church is in a good taste, the great altar of fine architecture, and that in the inside of the church there are several pieces of sculpture well executed, and some paintings by Ribalta Alcire, two leagues from Algimesi, is a considerable town, well situated The Moors call it *Algecira,* which signifies *Island;* and, in fact, it is one, being surrounded by the river Xucar, which you pass over a stone bridge. The country about Alcire produces rice, fruits, and grain: the sugar cane was formerly cultivated there with some success, but since sugar has been brought, cheaper and of a better quality, from America, this cultivation has been neglected.

The road from this town to San Felipe is, in general, tolerably good; sometimes commanded by high and barren mountains, at others crossed by different streams.

Three quarters of a league from San Felipe you pass over the widows' bridge. A mother who had the misfortune to lose her only son in the river over which the bridge is built, caused it to be erected, that the same misfortune might not happen to any mother in future.

San Felipe was called *Sætabis* in the time of the Romans; and, when in the possession of the Moors *Xativa,* a name still given it by the com-

mon people; it was destroyed at the beginning of this century for having resisted the arms of Philip V.

The castle was formerly the prison of the duke of Calabria.*

Between San Felipe and Mogente, the traveller, in less than two hours, twelve times crosses a river called *Barranjo de Mogente;* the laurel rose, so carefully cultivated in our gardens in France, grows naturally upon its banks. He

* Ferdinand of Arragon, duke of Calabria, eldest son of Don Fadrique of Arragon, king of Naples, born in Andria in 1488. His father having been deprived of his states by Ferdinand V. called the Catholic, and Louis XII. of France; Ferdinand, who was his presumptive heir, shut himself up with some troops in Tarentesia, where, unable to defend himself long, he was obliged to surrender to the great captain Gonzalo Fernandez, who treated him well and sent him into Spain, whilst his father, mother, and brothers were in France. King Ferdinand imprisoned him in the castle of Xativa, where he remained ten years, after which Charles V. gave him his liberty, and received him at Valladolid, where the court then was; he married him to the queen Ursula Germaine, widow of his grandfather, daughter to the count de Foix, and niece to Louis XII. he afterwards named him viceroy of Valencia. Having lost his wife, he married Donna Mencia de Mendoza. He died at the age of 66 years and some months, and was interred by the side of his first wife in the church of San Miguel de los Reyes, near Valencia, in a monastery of Jeronymites, which he had founded.

next arrives at Villena, a small town of new Castile.

Not far from Villena is the little village of Biar, called by the Romans *Apiarium*, on account of its excellent honey, which was as white as snow. It is still famous for the same valuable production.

To the left of Villena is Alcoy, a handsome little town, situated upon the river of that name. Iron mines were discovered in the neighbourhood in 1504; but it is more remarkable for a fountain called by the inhabitants *Barchel;* they say, that it throws up an abundance of water during the space of fourteen years; that it afterwards becomes exhausted, and that it runs and dries up periodically. The mountains in the neighbourhood of the village of Contentaina are famous from the great quantity of rare and medicinal plants found upon them.

Altea, rich in wine, silk, flax, and honey, is by the sea-side.

Denia, an ancient city founded by the people of Marseilles in honour of Diana, lies to the north of Altena; it was called by the founders *Artemisium*, from the Greek name of that deity: the Romans gave it the appellation of *Dianeum*, whence the name it now bears. Sertorius made an advantageous use of this place, and it is not long since the inhabitants still called it *Atalaya*

de Sertorio, the observatory of Sertorius. It stands at the foot of Mount Mongon, and has a commodious harbour; the soil is fertile, and abounds in corn, wine, and almonds.

Between Denia and Altea, the land forms a promontory, called Cape Martin, but the inhabitants of the country still call it Artemus. This cape separates the Gulf of Valencia from that of Alicant.

ALICANT.

ALICANT was, for a long time, only a small village: Viciana says, that in 1519, there were but six houses upon the ground on which the city now stands; but in 1562 the number amounted to upwards of a thousand. The circumstances which most contributed to this prodigious increase, were the means made use of by the inhabitants to secure themselves from the enterprizes and ravages of the corsairs. They employed a part of their property in making strong fortifications by the sea-side. Several famous pirates, supported by the Moors, then cruized in the Mediterranean; Dragut and Barbarossa spread universal terror. Alicant, become a place of safety, and capable of defence, induced the merchants of Carthagena and the environs to establish themselves there. These

were followed by several other merchants from Milan and Genoa; and the concourse of natives and strangers soon gave both fame and prosperity to the city.

It is now well built and peopled; the bay is safe and much frequented; it is sheltered on the east by Cape de la Huerta, and to the west by Cape Saint Paul and the Island of Tabarca. Vessels anchor about a mile from the mole in six, seven, eight, and ten fathoms of water, and may enter and go out with any wind. The mole is large and commodious, but not yet finished. One of the circumstances which has most contributed to the riches and commerce of Alicant, is the duties of entry being less there than at Valencia and Carthagena; this diminished the commerce of these two cities in favour of the former, from which all the vessels that carry on the trade between Spain and Italy are fitted out.

The commerce of Alicant consists in barilla, antimony, alum, aniseseed, cummin, and the wine much esteemed in Europe, called *Vino tinto* (tent wine).

Within four leagues of the city there is a kind of reservoir, or cistern, between two mountains, called *El pantano*, in which the water that falls from all the neighbouring mountains is received; and which, in case of a want of rain, serves to

supply the whole district for a year. The walls of the bason are two hundred feet high; and, at the base, upwards of forty feet thick.

The soil of the whole country between Alicant and Guardamar is entirely saline. Guardamar is said to be the ancient *Alone*, so called on account of the great quantities of salt found in the environs.

These salt pits have been famous in history for two thousand years. The Genoese and the traders from Pisa and the Levant formerly came there to load their vessels, and took great care to insert in their treaties of peace, an article whereby full liberty was granted them to fetch salt from Guardamar.

The bay of Alicant is said to have formerly been the famous gulf of *Ilici*, a Roman colony, now the city of Elche, but the declining state of the port of Ilici, and the improvement of that of Alicant, gave to the bay the name it now bears: it begins at Cape St. Martin, and terminates at Cape Palos.

The waters of Boussot, a village within a few leagues of Alicant, are said to be of use in obstructions and venereal cases; people go to drink them in the month of May, but they find there no kind of lodging, and the sick who remain are obliged to have small tenements erected for their accommodation. The rosemary plant thrives so

well in this neighbourhood, that it frequently grows to the height of six feet.

The situation of Alicant is too fine for that part of the coast to have been neglected by strangers who landed in Spain; and it is supposed, not without some reason, that there was formerly a city of which the name is now unknown, in the environs of the spot on which Alicant now stands. Several fragments of inscriptions, and ruins of columns and statues, found towards that part of the bay called La Cala, support this conjecture. Some intire inscriptions, discovered in the same quarter, have been preserved in the neighbouring country houses; amongst others are the following:

M. VALERIO. SOLANIA
NO. SEVERO. MVRE
NAE. F. MAG.
M. POPILIUS ONYXS
IIIIII. AVG. TEMPLVM. D. S.
P. R. I. Q. P

Mario Valerio, Solaniano Severo, Murenæ familiæ magister. Marcus Popilius Onyxs sextum augur, templum, de sua pecunia restituit ipseque posuit.

VARRO. ANN XVIII
H. S. E. S. T. L.

Varro annorum octodecim hic sepultus est: sit terra levis.

DIIS MANIBVS
PRIAMI GENIA
SINPONIACA
AN. XXV.

A seal or signet, of the form following, was found near the same place:

ABASCANTI

It had a strong little handle that it might be forcibly pressed: *Abascantus* is said to have been a Roman collector; and *Beuter* quotes an inscription in which mention is made of a person of that name.

Q. SERTORIVS. Q. LIB.
ABASCANTVS SE VIR AVG.
D. S. P. F. C. IDEM QVE
DEDICAVIT.

The inscriptions and coins discovered in this neighbourhood, prove that the city or colony existed before, and in the time of the emperors.

ROUTE FROM ALICANT TO MURCIA.

Two leagues from Alicant, the traveller finds a forest of palm-trees; a kind of tree which has a noble and simple, yet, in general, a melancholy appearance: however, when they are found in such numbers, as in the environs of Elche, their effect is very agreeable. I imagined myself transported to the plains of Alexandria or Grand Cairo: I saw, with a pleasure new to me, the golden and tufted grape and the date suspended by the side of each other; an horizon infinitely varied, green valleys intersected by a thousand rivulets, and a clear and brilliant sky, which enlivened the scene, and rendered it one of the most interesting I had ever beheld.

Between Alicant and Elche, there are several deep and covered cisterns, the water of which is excellent. They are the precious remains of the religion of the Moors, who neglected no means

of facilitating ablutions and the observance o the salutary precepts of their law. The cister are now going to ruin, and in a few years will be totally filled up.

Elche, say antiquarians, is the ancient *Ilici*, a very famous colony, which had the surnames of *Julia, Cæsariana,* and *Augusta*; but all the remains of its ancient magnificence are a great number of ruins, and some inscriptions: one of the latter is engraved upon a piece of a jasper column in the convent of *Nuestra Senora de la Misericordia:* the words are:

AUGVSTO DIVI. F.
DECIVS. CELER
DEDICAVIT.

The column was brought from Alcudia, in the environs of Elche; and, by the ruins found near that place, it appears to have been more considerable than the latter.

The following inscription is also found in Elche.

D. M.
VLP. MARIANAE
VIXIT AN. XXX
L. CASSIVS. IVNIANVS
MARITAE*
KARISSIMAE.

* The word *Marita*, instead of *Uxor*, is frequently found in Horace and Ovid.

Elche had formerly a port called *Illicitano*, from its name *Ilici;* it was still resorted to in 1413, but is at present abandoned, and not even a trace of the city to which it belonged is now to be found. The city was undoubtedly distinct from Ilici, because Elche is a league from the sea. There are yet some remains of a road from Carthagena to the port of Ilici, and the natives called it, by tradition, the Roman road.

It is also said, that the road made by the Grecian Hercules, when, after conquering Geryon, near Cadiz, he continued his way to the Pyrenees to go into Gaul and Italy, passed through Elche.

This city was early converted to the Christian faith, the name of the first bishop of it was John; there still remains a letter of compliment, written to him by pope Hormisdas in 517; but the see was destroyed by the invasion of the Moors.

Elche was famous in the time of the Arabs: the situation was delightful, the climate mild, and the environs fertile; it was for them a delightful retreat, in which they cultivated arts and letters in the midst of pleasures. It gave birth to several celebrated men, among whom, one of the most distinguished was Isa Ben Mahomed Alabderita, a very pleasing poet; who flourished about the year 913 of our æra.

Mahomed Ben Abdalrhaman enjoyed the

greatest consideration amongst his fellow citizens; he deserved to be celebrated for his knowledge and piety. The Spaniards have his annals of Spain, and a history of the illustrious men of that kingdom; he died in 1213.

Abu Abdallah Mahomed Ben Mahomed Ben Hescham, was so wise and just a judge, that the king of Granada, after receiving repeated proofs of his knowledge and equity, gave him full power to govern in his place: he died in this employment in 1304.

Elche was taken from the Moors by Peter the Cruel, in 1363, and has ever since remained under the dominion of the Spaniards; it belongs to the house of Arcos.

Orihuela, four leagues from Elche, is an ancient and well situated town, surrounded by high mountains, and, like all this coast, enjoys a perpetual spring. The country is so fertile as to have become a proverb: *llueva o no llueva, trigo en Orihuela;* whether it rains or not, there is always corn in Orihuela.

The Romans called it *Orcelis,* and Ptolemy reckons it among the cities inhabited by the *Bastetani.*

One of the first bishops of this city sent deputies to the second council of Arles, in the fourth century, the time of Constantine the Great. The see was afterwards united to that of Cartha-

gena, and not separated from it until the middle of the sixteenth century.

Orihuela has an university, which was founded in 1555. The college, built upon a high mountain, has a magnificent prospect, and is in itself an object of curiosity.

The cathedral is dark, small, and ornamented in a bad state.

The country, from Orihuela to the environs of Murcia, has the appearance of a vast desert.

OF THE KINGDOM OF MURCIA.

This kingdom is the least of those which compose the monarchy of Spain; it is but twenty-five leagues in length, and about twenty-three in breadth. The most considerable cities are Murcia, the capital; Carthagena, and Lorco; Almacaron, six leagues from Carthagena, which is, properly speaking, no more than a fortress upon the sea coast, and principally distinguished on account of great quantities of alum found in the neighbourhood; Mula, situated in a fertile plain; Caravaca, famous for a cross presented to it by angels, and which cures all the sick within ten leagues round; Lorgui, Calaspara, and Cieza, which by some is thought to be the ancient *Carteia.*

The two principal rivers by which this kingdom is watered, are the Segura, formerly called the *Tcrebus,* and the Guadalentin, which, rising

in the kingdom of Granada, waters that of Murcia from west to east, washes the walls of Lorca, and falls into the Mediterranean near Almacaron.

The kingdom of Murcia produces a great quantity of silk. The Moors, when they conquered Spain, are said to have brought thither the mulberry-tree, and to have taught the Spaniards the manner of cultivating it, as also how to prepare and weave the silk. The soil of Murcia is so favourable to this tree, that it more easily grows there than in any other part of Spain. The little kingdom of Murcia is said to contain three hundred and fifty-five thousand five hundred mulberry-trees, and to produce annually forty thousand ounces of the grain of the silk worm, the result of which is two hundred and fifty thousand pounds of silk.

The lands watered in the kingdom of Murcia are divided into seventy-three thousand eight hundred and ninety-seven *tahullâs*. A *tahulla* is a square, each side of which is forty *varas*; and consequently contains sixteen hundred square varas.* Every kind of fruit produced in Spain is found in Murcia; it furnishes Castile, England, and France, with oranges, lemons, figs, &c. The mountains are covered with shrubs, reeds, and odoriferous and medicinal plants.

* Thirty-two inches make one *vara*.

MURCIA.

SEVERAL volumes have been written upon the antiquity of this city. In the earliest ages it is said to have been called Tadmir, that is, productive of palm trees; that afterwards, rebuilt by the Morgetecs, it took the name of Murgis, and after these people was at different times called Bigastro, Orcola, and Ornela; but Cascales maintains it had never any other name than that of Murcia. These disputes are but of little consequence; its antiquity is sufficiently proved by inscriptions, some of which are quoted by Appian, in his description of Spain, and the rest still remain in Murcia.

In its origin Murcia was, like every other city near Carthagena, only a small village. The latter eclipsed them all until it was conquered by Scipio. The Romans no sooner came to the village of Murcia, and observed its agreeable situ-

ation, the natural cascades of the river, and the banks covered with myrtle, where this shrub still flourishes more than in any other part of Spain, than they resolved to consecrate it to their *Venus Myrtia*, who delighted in myrtles, waters, and fountains: they added an *a* only to the name, which was *Murci*.

It was in the fields of Murcia that Scipio, returned from his conquest, celebrated the obsequies of his father and uncle. The celebration consisted in games and combats of gladiators, and, according to Livy, they were not slaves who were forced to combat, but brave champions, who voluntarily came to give proofs of their valour. Murcia remained six hundred and sixteen years under the dominion of the Romans.

It was taken, dismantled, and sacked, by the Goths, who possessed it three hundred and ten years.

The Moors, in their turn, came to besiege it, after having conquered Cordova, Malaga, Granada, and Jaen; and the inhabitants went to meet and fight them. The two armies met in a plain, still called *Sangonera*, on account of the bloody battle that followed, in which the Murcians behaved so gallantly, that most of them remained upon the field. In this extremity, the governor of the city ordered all the women to be clad in armour, and drawn up on the rampart, whilst, in the cha-

racter of an ambassador, he went to the Moorish general to capitulate. The Moors, believing the city to be still strong and full of soldiers, granted him very advantageous terms; but what was their astonishment when, upon entering the gates, they found only an army of women! The same circumstance is related of the taking of Orihuela. At length, after five hundred and twenty-seven years possession, the Moors lost it in 1241 to Don Ferdinand, son of Alphonso the Wise, and it has ever since remained under the dominion of Spain.

Murcia stands in a plain, which, from west to east, is twenty-five leagues in length, and a league and a half in breadth. The Segura runs by the side of the city. This river is decorated with a fine stone bridge, and has a magnificent quay.

The principal front of the cathedral is beautiful, but overcharged with ornaments. The three principal doors are of reddish marble, and of the Corinthian order; they are ornamented with thirty-two statues as large as life. The Arabian sculpture which ornaments the pillars is well executed, and in a good taste.

The inside of the cathedral is spacious; the pillars by which the roof is supported have no appearance of Gothic lightness; but are much more strong than elegant. The beauty, light-

ness, and elegance of Gothic architecture are found in the chapel of the marquis de los Veles, which appears more ancient, and is higher than the cathedral; the form is an hexagon, terminated by a cupola, ornamented with all the taste of the Gothic ages, and the exterior of the chapel is as well finished as the interior.

The altar of the cathedral is of massive silver, and the steps which lead to it are covered with the same metal.

The tomb of Alphonso X., surnamed the Wise, is in this church. That monarch, who, in an age of ignorance, distinguished himself by his great knowledge of history and astrology, left, at his death, his heart and bowels to Murcia, as an acknowledgment for the good reception given him by that kingdom, after abdicating the empire he had accepted in prejudice to Richard king of England. Sancho, his son, would have excluded him from his states.

The tower of the cathedral is square, and built in imitation of that of Seville, but it is larger, and when finished will be more lofty. The ascent to the summit is so easy, that a horse might go up it without being much fatigued. In the centre of this tower, at about half way up, is a spacious apartment, which serves as an asylum to such as, from interest, enmity, or sudden anger, have had the misfortune to stain their hands

with the blood of their fellow creatures. They there live beyond the reach of the laws, and have no other inquietude than that of their remorse.

The base of the tower is ornamented with Corinthian pilasters, and some niches not yet filled up; the following inscription proves it to have been begun above two hundred and fifty years ago.

Anno Dñi MCCCCCXXI *die*
XVIIII *Octobris*
inceptum est hoc opus sub
Leone X *summo*
Pontifice, sui pontificatûs
anno VIIII,
Carolo imperatore cum
Joanna matre
regnantibus in Hispania
Matheo sancti Angeli diacono
cardi-
nale Episcopo Carthaginense.

Murcia contains six parish churches, endowed by Alphonso the Wise, ten convents of monks, and six nunneries. Among the convents, that of the Cordeliers is the most distinguished. It has a good library, but ill taken care of, in which are the portraits of several great men, who have rendered themselves famous by arms, letters, and

the art of governing. The Moorish parish stood formerly upon the ground now occupied by the convent of the Dominicans.

Murcia is surrounded by charming public walks, of which the *Maleçon* is the principal.

This city, although considerable and well peopled, has not one inn; the only lodging to be had in it, is as wretched as those found upon most of the great roads of Spain, in the places called inns, generally kept by *Gitanos* or Gipsies.

The baths of Archena are four leagues from Murcia, upon the road to Madrid, and take their name from a neighbouring little village: they have their source in a rock not very high, but which is commanded by very lofty mountains. Thirty paces from the Segura, a canal upon which three kind of baths are constructed, has been made from this source; the first bath is for the men, the second for the women, and the third for the poor. The first is within ten or twelve feet of the source, and the water is so hot, that it is impossible to support the heat of it, even with the hand, for more than a second; before it is bathed in, it is beaten for a considerable length of time. This water is of a blueish cast, very heavy and bad tasted; the froth or scum at the source takes fire like sulphur or brandy. Those who drink the waters must use a good deal of exercise to carry them of. They are esteemed

useful in all infirmities proceeding from the humours, but are prejudicial in venereal cases. Their great effect is a violent and continued transpiration, and it sometimes happens that persons who have bathed in them are obliged to change their linen five or six times in the day. There are about fifty small huts near the baths, where lodging may be had, but provision must be carried thither in case of a few days residence.

The roads from Murcia to Carthagena are horrid, and in the high mountains, over which they pass, are such as the waters have made them.

CARTHAGENA.

CARTHAGENA is announced at a distance by villages, farms, country-houses, and several pleasant walks. The principal founders of this city were, we are told, Teucer and Asdrubal; but a large city called *Contesta*, from the name of Testa, king of Spain, by whom it was built, is said to have stood upon the same ground 1412 years before Christ. The greatest part of the province also was called *Contestania*. Teucer came next in the reign of Gargoris, and began to embellish and fortify Carthagena, but did not complete his work; till at length, Asdrubal finding its situation delightful, made it a magnificent city, and the rival of Carthage in Africa.

Carthagena remained in the possession of the descendants of Asdrubal until the year 208 before Christ, when it was conquered by Publius Scipio

and Caius Lælius. It was at that time governed by Mago, the last Carthaginian chief.

Livy tells us, that at the arrival of Scipio in Spain, Carthagena was, after Rome, one of the richest cities in the world, and full of arms and soldiers. Notwithstanding all its resources, Scipio took it, and delivered it up to pillage. He carried away with him sixty-four military banners, two hundred and seventy-six golden cups, and eighteen thousand three hundred marks of silver, beside vessels of the same metal; forty thousand measures of wheat, and an hundred and sixty thousand measures of oats: in a word, he acquired there such immense riches, that, the historian says, the city itself was the least thing the Romans gained by the expedition. *Ut minimum omnium inter tantas opes bellicas Carthago ipsa fuerit.*

It was after this conquest that Scipio set the great example of temperance and generosity, so much celebrated in that and the present age. We learn from history, that some soldiers having brought to him a young female captive of noble extraction, whose beauty attracted the eyes and admiration of the whole camp, Scipio being informed that she had been promised in marriage by her parents to Lucius, prince of the Celtiberians, and that the two lovers had a great affection for each other, sent for the young prince,

and restored to him the lady, forced him to take, as a marriage portion, the sum of gold her friends had brought for her ransom, and offered them, at the same time, the friendship of the Roman people.

Carthagena was a long time the Indies of the Romans; and there are still silver mines in the environs. Philip II. had some of the silver melted, to estimate the expence of working, and the produce. The lead mines in the village of los Alumbres are very rich; amethysts and other precious stones are found near Cuevas de Porman, and not far from Hellin there is a very considerable mine of sulphur.

The country round Carthagena was formerly called Campo Spartario, and the appellation of Spartaria was also given to the city on account of the great quantities of *Spartum*, or Spanish broom, found in the plains and mountains.

Carthagena was totally destroyed in the wars of Atanagilda with Agila king of the Goths in Spain: several antique stones with inscriptions have been found among the ruins. One of these is now in a garden in the town of Espinardo, near Murcia. It has on one side the stern of a ship, and on the other the figure of Pallas holding an olive branch; at her feet are a cornucopia, and the caduceus of Mercury. Cascales, for what reason I know not, attributes this monu-

ment to Julius Cæsar, and supposes it to have been erected by him at the time when he formed the design of subjugating the world and his country.

On the land side, Carthagena is defended by a mountain formed by three hills; one of which was formerly called *Phesto*, another *Alecto*, and the third *Chrono*. In the middle of the city is a high hill, with a fort, now almost in ruins: it was anciently called *Mercurius Theutates*, undoubtedly from a temple erected there in honour of that deity.

The harbour is spacious, and so deep that ships may moor close to the land. It is a bason hollowed by Nature, which seems to have sheltered it from the winds by several hills placed round it at equal distances; so that from the mole nothing but the entrance of the harbour and the bason are to be seen. No port in the world can be compared to this for safety and regularity. Virgil wishing to give, at the landing of Æneas in Italy, the description of a port as perfect as art and nature could make it, seems to have taken for his model the harbour of Carthagena.

Est in secessu longo locus: insula portum, &c.

The entrance is defended by two redoubts, which are not yet fortified: the mole is protected by twelve pieces of cannon.

The arsenal is extremely large, and provided with every thing that can facilitate the building and fitting out of a ship. Every requisite is there in such readiness, that a ship of the line may be got ready for sea in three days. At the pleasure of the builder the water fills the magnificent basons, which serve as stocks, and the ship slides of itself into the sea. Each ship has in this arsenal its particular store-house, which contains all the rigging necessary to it: the provision of small timber is considerable, but great pieces are scarce as well as masts. It is said, that the king of Spain, or his contractors, procuring timber and rigging at the third hand, pay a fourth more than the value for them. There are great numbers of workmen, Moors and galley-slaves, in the arsenal; they are divided into companies, and distributed in the docks, magazines, rope-yards and forges.

ROAD FROM CARTHAGENA TO GRANADA.



The country, for about two leagues from Carthagena, is very beautiful, but soon afterwards abounds in mountains, which, though not very steep, are difficult of access. The roads become narrow and stony, and continue so to Fuente el Alomo, formerly a considerable village, but now almost in ruins. Barilla is cultivated in all these districts, and at Totana it is the riches of the labourer. This village is considerable, and belongs to the knights of Saint Jago. The roads afterwards become better, and are still more agreeable as we approach Lorca. This city is said to be the ancient *Eliocroca* of the itinerary of Antonine. The Guadalentin runs by the walls, and separates it from a large suburb. It was very famous in the time of the Moors, but at present is inhabited by labourers. Near two hundred thousand quintals of barilla are an-

nually gathered in the neighbourhood, upon each of which the king has laid a duty of a ducat, about two livres fifteen sols (two shillings and threepence halfpenny); this duty is confined to the barilla gathered near Lorca.

The cathedral is built on the highest ground in the city. It is small and not much ornamented, but contains some excellent paintings.

Lorca is six leagues from the sea. Colmenar says the inhabitants are principally new Christians, or converted Moors. I do not know that they are new Christians, but there are in Lorca many of the people called gipsies, who are thieves and cheats, and employ all their arts to rob and injure you.

The road from Lorca to Lumbreras is tolerably good. It was here I saw the inns of Spain in all their nakedness and poverty. A *Posado,* or Spanish inn, merits a particular description. The first room in the house is often a great stable full of asses and mules, through which you must make your way if you wish to ask for and obtain a lodging. It is with considerable difficulty that you get to the kitchen, which is a round or square room, the ceiling of which terminates in a point, and is open at the top to leave a free passage for the smoak. Round this great chimney is a broad stone bench, which at night serves the family for a bed; but in the day time

offers a commodious seat to travellers, coachmen, and muleteers, who, seated without distinction with the host and hostess, deprive the air of a part of the smoak by swallowing it. The fire, which is in the center of this wretched hovel, is often made with cow dung mixed with straw; and serves to cook for each person in turn, such provisions as he may have taken care to bring with him. The whole inventory of the kitchen utensils consist in several great frying-pans, and every thing you eat is fried in bad oil: if it is true, this is not spared, and abundance is joined to badness of quality to take away the appetite. The corner of the fire place is generally occupied by some newsmonger, wrapped up to his eyes in the cape of his cloak; or some blind musician, who sings through his nose and drums his guitar, and the children of the hostess, both boys and girls, whose only clothing is a short shirt or shift, although of an age to be more modestly covered. When you have refreshed and warmed yourself, and wish to retire, you are conducted to a damp corner, called a chamber, and furnished with two chairs, commonly very high if the table be low, and very low if the table be high, because every thing here is contrary to all reason or proportion. A mattress, a foot shorter than it ought to be, is thrown upon the ground: the sheets are not much bigger than large napkins,

and the counterpane, if by chance you find one, scarcely covers the sides of the wretched pallet. On this bed of voluptuousness is the traveller to repose after the fatigues of the road, to wait agreeable dreams, or form new projects of recreation. The worst inns are those kept by the *Gitanos*, or gipsies; you would be safer in a wood, your eye must be kept upon every thing, and notwithstanding all the precaution you can take you seldom leave them with all your baggage.*

All the inns belong to the lords of the soil, who erect them into farms and take care their number shall not be great; so that the farmer is under the necessity of fleecing passengers to make up the enormous rent he is obliged to pay. Besides, by a law for which no reason can be now given, every innkeeper is forbidden from keeping and selling eatables. If bread, meat, oil, or wine, be wanted, the traveller and the innkeeper are obliged to have recourse to the person who has the exclusive privilege of selling them. It must indeed be acknowledged, that without this law, odious as it seems, several villages in the inland parts of the country would have wanted necessaries. The law is at present, however, almost unnecessary, and might be advantageously modified.

At Lumbreras I found the spacious chimney

surrounded with muleteers, and upon the fire an enormous frying-pan, in which rice, saffron, long-pepper, and stock fish, were boiling up together; I was conducted to a chamber open to every wind that blows, in which, as the weather was cold, some lighted coals were thrown without ceremony upon the floor; and by the side of these a kind of mattress, without sheets or covering. My gipsy host, after wishing me a good night, asked me for something to drink.

The roads faom Lumbreras to Veles el Rubio are frightful; you travel five leagues in a *Rambla*, or channel of a torrent, seeing nothing but deserts and naked rocks, and surrounded by high mountains, which early in the winter are covered with snow. Veles el Rubio is a considerable village situated at the entrance of the kingdom of Granada. It has still some remains of Moorish fortifications. The road from this village is less frightful and dangerous; but entirely composed of sand. The first village after Veles el Rubio is Chirivel, which has a very wretched appearance.

Culler de Baza, a village built at the foot of a mountain, is four leagues from Chirivel; the roads are tolerable, but the country is uncultivated, and offers nothing agreeable to the eye. The sides of the mountain at Culler de Baza are hollowed and full of habitations. These are real

dens, inherited from the Moors, in which three-fourths of the inhabitants of the village now live: the inn is kept by a Frenchman, who does all in his power not to deviate from the customs of the country.

Upon one of the hills in the neighbourhood of Cullar there is a gallows, ornamented towards the middle with a large knife. These are the remains of the times when the lords of the soil had the power of life and death over their vassals; a privilege of which the kings of Spain have deprived them. Hemp is the chief produce of the lands of Cullar. Some individuals gather more than a thousand arrobas every year. Of this harvest the church takes the tithe, but the king also claims his share in the following manner: In every village or district, there are, according to its extent, two or three houses that are called *Casas exusadas*, or privileged houses, and they are commonly the richest in that part of the country. These pay the tenth to the king, who has the power of changing them every year, and removing the privilege to that where the crop has been most abundant.

From Cullar to Baza the road lies for the most part in the bosom of the mountains. The latter town is said to be the *Basti* of the itinerary of Antoninus, and is built at the foot of a high mountain, which, during the greater part of winter,

is covered with snow. Baza was famous in the time of the Moors, and governed by several valiant alcaldes; most of the houses and edifices are of Moorish construction, that is, of brick or a hard cement. The greatest curiosities here are nine old iron cannon, which aided Ferdinand and Isabella in conquering the city from the Moors. I was not able to judge of their bore, because they serve as pillars to the front of the market-house. On the first of these proud columns is the following inscription: *Estos tiros son los con que los Reyes Dom Ferdinando y Dona Isabella ganaron esta Cindad sobre los Mauros, anno* 1489, *en el dia de Sancta Barbara, patrona de esta Cindad.* "These cannons are those with which the sovereign Don Ferdinand, and Donna Isabella, conquered this city from the Moors, in 1489, on the festival of St. Barbara, patroness of this city."

The road from Baza is a good one, but it passes over high mountains, and an uncultivated soil. I crossed several forests, mostly covered with green oak, and observed many numerous herds of swine. The flesh of these is, during three-fourths of the year, almost the only food of the inhabitants, on which account they have the following proverb: *no hai olla sin tocino ni sermon sin Augustino*; "there is no good soup without lard, nor good sermon in which Saint

Augustin is not quoted." You descend with great difficulty to the *Venta de Guor*, especially after rain has fallen; it is surrounded by high mountains, but as soon as you have gained the top of those on the opposite side, the road is wide and good to Guadix.

This city is ancient, and was formerly called *Acci* or *Colonia Accitana*. The neighbourhood of the mountains makes the air colder there than in the rest of the kingdom of Granada; so that neither orange nor olive trees grow in that quarter.

It is an episcopal see, and, what appears singular, the bishop of Guadix is suffragan of Seville, which is upwards of sixty leagues from it.

Guadix was taken from the Moors, in 1252, by Alphonso the Wise, who established there the Christian religion. The Moors got possession of it the second time, and it was not until the year 1489 that they were driven out by Ferdinand and Isabella.

The village of Pellena, the houses of which are for the most part in the sides of the hills, is a league from Guadix. The roads become extremely fatiguing and are very dirty. One of my carriage wheels breaking, at a considerable distance from any habitation, I arrived on foot, wet and fatigued, at the village of Isnallos, which is five leagues from Granada.

OF THE KINGDOM OF GRANADA.

THE kingdom of Granada made a part of the ancient Bætica, and was inhabited by the Bastuli, the Sexitani, &c. It is about sixty leagues in length and forty in breadth.

The principal rivers are: the Genil, formerly called *Singulis*, which has its source a little above Granada, and enters Andalusia, after having watered the country round Loxa; the Guadalentin, which rises in the environs of Guadix, and has its singular course from west to east; the Rio Frio, so called from the coldness of its waters, which rises in the mountains of Alhama, in the middle of the kingdom of Granada, and falls into the Mediterranean near Puerto de Torres; and the Guadalquivirejo, or Little Guadalquivir, which rises at Munda and falls into the sea at Malaga.

The kingdom of Granada is intersected in every direction by very high mountains, which form delightful valleys. Among the mountains, those called Alpuxarras are so lofty, that the coast of Barbary and the cities of Tangier and Ceuta are discovered from their summits; they are about seventeen leagues in length from Veles Malaga to Almeria, and eleven in breadth, and abound with fruit trees of great beauty and a prodigious size. In these mountains the wretched remains of the Moors took refuge, so that they are covered with villages and extremely populous. The mountaineers seem to have preserved the active and industrious spirit of their ancestors; they cultivate the vine and almost every kind of fruit tree, the produce of which they sell at Veles Malaga, and on all the coast.

Granada is one of the most healthy and temperate provinces in Spain. It contains an abundance of springs, which water the whole country, and cover it with flowers and verdure.

The celebrated baths at Alhama, extremely beneficial in diseases proceeding from cold humours, are a league from Granada; and four leagues from there are those from Alicun, which seem to be of a nature opposite to that of the former, as they are principally efficacious in the

cure of diseases proceeding from the sharp humours of the blood.

The water of the Darro is said to cure animals which drink of it of all sorts of diseases. The natives call it the Salutary Bath of Sheep*.

Whilst Granada was in possession of the Moors it was one of the best cultivated countries in the world; the number of inhabitants was immense, and the valleys and mountains were covered with vines and fruit trees; but its present state is widely different. Depopulation is a terrible scourge to every country. In many parts of Granada the lands have no other ornament than the plants with which nature has covered them. It is still, however, one of the most fertile provinces in Spain, and produces wine, oil, hemp, flax, sugar, cinnamon, oranges, almonds, figs, and lemons, in great abundance. The mulberry tree is cultivated there with great success, and the silk it produces is said to be finer than that of the kingdom of Valentia.

The mountains of Granada contain several quarries of fine transparent jasper, black, green,

* *Vulgo autem balneum pecoribus salutiferum dicitur, eo quod hæc aqua omnia morborum genera in animalibus curat.* Descrip. of Granada, by George Brun and Francis Hogenberg, in a work intitled: *Civitates orbis terrarum.* Cologne, 1588.

and red marble, and mines of granite, amethysts, and other precious stones.

The principal cities are: Granada, the capital; Guadix, Bassa, Guescar, Loxa, Santa Fe, Alhama, Antequerra, Estepa, Velles Malaga, Almeria, and Malaga.

GRANADA.

This city is situated at the foot of the *Sierra Nevada*, or the snowy mountain, and stands upon two hills separated from the Darro. The Genil runs under the walls, and these two rivers are formed from the melting of the snow with which the mountain is constantly covered. The Darro is said to carry with it small particles of gold, and its name, derived from *dat aurum*, may be alleged as a proof this: the Genil, in like manner, rolls with its stream little pieces of silver. When Charles V. came to Granada, in 1526, with the Empress Isabella, the city presented him with a crown made of gold gathered from the Darro.

Several authors give to Granada the title of illustrious and famous, and some assert that it is still the greatest city in Spain. The country round it is a terrestrial paradise, but extremely neglected.

The Moors are said to regret nothing but Granada, amongst all the losses they have sustained in Spain; they mention it in all their evening prayers, and supplicate heaven to restore it to their possession. The last Moorish ambassador who came into Spain obtained permission of the king to see Granada; he shed tears on entering the Alhambra, and could not refrain from exclaiming, that the folly of his ancestors had deprived them and their posterity of that delightful country.

Granada had formerly twenty gates: the first, that of Elvira, which still remains; the second, that of Bibalmazar, or of conference, because, with the Moors, it was a kind of place of resort where they conversed on affairs; the third, Vivarambla, so called from its leading to a grand square which still bears the same name; the fourth, Bib Racha, or of provisions; the fifth, Bibatuabin, or the gate of the hermits, which led to different solitudes, the abodes of dervises; the sixth, Bibmitre, or Biblacha, the first gate; the seventh, the mill gate; the eighth, that of the sun, because it opened to the east; the ninth, the gate of the Alhambra, called by the Moors Bib Luxar; the tenth, Bib Adam, or the gate of the bones of Adam; the twelfth, Bib Ciedra, the gate of the nobles; the Moors kept this gate shut for a long time, because it

had been predicted that the enemies, which should one day take the city, would enter by that gate, the thirteenth is that of Faxalauza, or the hill of almond trees; the fourteenth, the lion gate, in Arabic, Bib Elecei; the fifteenth, the coast gate, called by the Moors Alacabar; the sixteenth, Bib Albonut, or the gate of the Banners, at present the Magdalen gate; the seventeenth, that of the Darro; the eighteenth, that of the Mosayca; the nineteenth, that called the gate of *Ecce Homo*; the twentieth, that by the side of the Alhambra.

The Moors have left more monuments in Granada than in any other city in Spain. From the great number of inscriptions in and about the city, and the fine edifices of the Alhambra and the Generalif, it might be supposed these people intended to make Granada the great depository of their religion, manners, customs, and magnificence. There is not a wall which does not bear some marks of their power; but, notwithstanding this abundance of monuments, the reign of the Moors in Spain is still buried in confusion and obscurity. The ignorance of the Spaniards, their superstition, and the hatred they bore the Moors, have much contributed to this darkness; they have either destroyed, or suffered to be effaced by time, every thing which bore the mark of mahometanism, instead of preserving the mo-

numents of antiquity, which, at the same time, were those of their own glory; and it may be said, that chance alone, and the solidity of their construction, much more than curiosity, or a love of the arts, has preserved those which still exist, although daily going to ruin. What information might not history have derived from them; and how many fables would have been refuted and erased from our writings! But we must here do justice to the corporation of the city of Granada, who, many years ago, caused all the Arabian inscriptions in that city to be faithfully copied, and an authentic translation to be made, and deposited among the public records.

I shall first speak of the monuments within the city. The most distinguished is the edifice called the Mint, founded by King Abi-Abdallah, as an hospital for the insane. Some have thought the Arabian inscription over the gate contained a reference to a mint, others maintain that it was neither a mint nor a house for the reception of insane persons, but an hospital for the poor. The gate of the foundation is in the 778th year of the Hegira, or the year 1376, of the Christian æra. The purpose for which it was intended may be judged of by the following inscription:

"Praise be to God. This hospital, an asylum "of mercy, was built for the benefit of poor and "sick Moors, a work, the piety and utility of

" which, no tongue can sufficiently praise. It
" stands a monument of the faith and charity of
" the founder, and will be his recompence when
" God shall inherit the earth, and all that it con-
" tains. The founder is the great, the renowned,
" and the virtuous Abi Abdallah Mahomad, may
" he prosper in God; the zealous king, the friend
" and benefactor of his people; who employs his
" minister for the glory of God; the courageous
" prince, the propagator of pious works; the
" prince protected by angels; the pure soul, the
" protector of the laws and of morality, the
" worthy emperor of the Moors; may he pros-
" per in God. He is the son of our Lord, the
" just king, the high and powerful, the conqueror,
" the fortunate, the pious governor of the Moors.
" Abialhageg, who bears witness to the law, son
" of the renowned, of the sublime Abi Algualid,
" the destroyer of those by whom companions are
" given to God; son of Nazar the privileged,
" happy in his works, and, in every thing which
" is resolved in the decrees of God for his ser-
" vice, and with him; he projected this edifice
" from the moment the Moorish nation became
" sovereign of the city, and thus made a provision
" of merit. He filled his arch with charity and
" good works, and his whole intention was di-
" rected in the presence of God. God is he who
" inspires good thoughts, and who communicated

"to him his light, that it might be communi-
"cated to those who should come after him;
"and for the day when riches and ancestors will
"avail us nothing, and when nought will remain
"to us but that which God in his mercy shall
"have given us. The plan of this hospital was
"drawn in the ten days of the middle of the
"month Moharram, in the year 777, and finished
"in the ten days in the middle of Xaguet, in the
"year 778. May God preserve the pious work
"of the founders, and never leave, without re-
"compence, the meritorious labours of these il-
"lustrious princes. God be with Mahomet and
"his adherents for ever."

This house is at present inhabited by an individual. In the first court there is a fine reservoir, and two lions, rudely sculptured in marble, through which the water runs into the reservoir. The edifice is not remarkable, except from the long and pompous inscription just given.

The architect of the cathedral was a person of the name of Siloë, who died before the building was finished. The principal front is noble and simple. The date of the building, and dedication, are placed over the little door, which opens to the street of the prison; and above are two well executed figures, representing Faith and Justice, with the following inscription:

Post septigentos, Mauris dominantibus, annos
Catholicis dedimus populos hos regibus, ambæ
Corpora condidimus hoc templo, animasque locamus
In cœlis, quia justitiam coluere fidemque.
Pontificem dedimus Ferdinandum nomine primum,
Doctrinæ, morum, vitæque exemplar honestæ.

The architect in building the cathedral is said to have taken the human body for his model: the great chapel is the head, the breast and stomach are represented by the nave, the two collateral naves are the arms, and the rest of the choir form the feet. I confess, that in examining this magnificent building, I could not perceive these resemblances. The dome over the great altar is supported by twenty-two Corinthian columns, in great and majestic proportions. Gilt colossal statues of the twelve apostles are placed upon the architrave, and between the columns of the second order are several paintings, which represent the life of the Virgin Mary. In a word, the whole of this dome is magnificent: it is an hundred and sixty feet high, and eighty in diameter, the choir is as many in length and about fifty in breadth. The most sensible defect of this edifice is the breadth not being proportioned to the length, which arises from the royal chapel and the parish church, or *Sagrario*, having been taken into the cathedral; by which means

three churches have been made into one. The length of the whole is four hundred and twenty-five feet; the breadth only two hundred and forty-nine. it has five naves, divided by twenty detached pillars; those of the principal nave are twelve feet in diameter, the others but eleven.

The chancery, or court of justice, has a front equally elegant and majestic; it were to be wished the inside corresponded with this fine exterior. The inscription upon the pediment is by the famous Ambrose Morales, historiographer to Philip II.

Ut rerum quæ hic geruntur magnitudini non omnino impar esset tribunalis majestas, Phillippi II regis providentiâ Regiam hanc litibus dijudicandis amplificandam & hoc digno cultu exornandam censuit, anno MD. LXXXVII. Domino Fernando Nino de Guevara præside.

Martin Diaz Navarro and Alonso Hernande were the architects of this front; to which was

added, in 1762, a second body of building, which accords but little with the first.

There are but two chanceries in Spain, before which, in case of appeal, come all the causes that are judged in the kingdom; from these, in cases foreseen by the law, they are carried before the council of Castile. One of the chanceries is at Valladolid, and the other at Granada.

The gate of the Alhambra is near the court of justice, and leads to a delightful walk, in which there is a fountain, built in the reign of Charles V. It is ornamented with imperial eagles, and bears a simple inscription in the Roman style and taste. CAESARI IMPERATORI CAROLO V. HISPANIARVM REGI. Four bas reliefs, half destroyed by time, accompany the inscription; one represents Hercules, in the moment of his killing the hydra, and has this motto: *non memorabitur ultra;* another the rape of Europa, with the words: *imago mysticæ honoris;* the third, Apollo pursuing Daphne, with the following legend: *à sole fugante fugit;* the fourth, Alexander on horseback completely armed, and these words; *non sufficit orbis.* In a few years nothing of these bas reliefs will remain.

The principal entrance of the castle of the Alambra, is a few paces from the fountain; this gate, now called that of the Guard, on ac-

count of a few invalids posted there, is a strong tower, built by the king Joseph Abulhaggehg, as the Arabian inscription indicates.

"This gate, called the gate of the Judgment, "or Tribunal, (may God cause it to promote "the happiness of the Moorish people, and per- "petuate it to the end of nations) was built by "our lord the emperor and king of the Moors, "Joseph Abulhaggehg, son of the just and "warlike Abigualed, son of Nazar; God give "a happy end to his works for the good of the "Mussulman nation, and prosper the edifice "built for its defence. It was finished in the "month of Maulen Almnadam, in the year seven "hundred and forty-nine. God render it lasting "upon its foundation, and perpetuate, in the "memory of men, the epocha of its completion."

The year 749 of the Hegira, and the month Maulen Almnadam, corresponded with the 4th of April, 1338, of our æra. This gate was built to serve as a tribunal, according to the custom of the Arabs and the Hebrews, who erected their tribunals at the gates of their cities; and from this ancient custom in Asia, the court of the grand seignor is called the *Porte* (or gate) by way of distinction.

On each side of the inscription is a piece of marble, upon which are the following sentences in Arabic.

" Praise be to God. There is no other God " but God, and Mahomet is his prophet. There " is no strength but from God."

A key and an open hand are placed over the inscription; these are the two great symbols of the Mahometan religion. The Alcoran continually speaks of the almighty hand of God, which conducted the faithful in the way of righteousness: and of the key of God, which opened to them the gates of the world, and of religion.

The key, among the Mussulmen, is nearly what the cross is with Christians: the chief sign of the faith. Among the Arabians, it had much the same functions and power as the keys of Saint Peter with us; the power of binding and loosening, and of opening and shutting the gates of heaven. We read in the Alcoran: " Is not " God almighty and merciful in favour of men " who believe in him and write? Did not he " give to his legate the power of heaven which is " above, and of fire which is beneath? With " the key, did not he give to him the title and " power of a porter, that he may open to those " whom he shall have chosen?" The key was, besides, the armorial ensign of the Andalusian Moors. As soon as they entered Spain, they bore it on their standards and *Ghiblaltath*, now Gibraltar, the name given it by the Moors, and which signifies the *mountain of the entry*, was

thus named, because it was looked upon as the key of the strait through which the ocean enters into the Mediterranean; and for the Moors, it was the gate also through which they found an entry into Spain. Therefore the key over the gate of the Alhambra may be taken in several acceptations, either as a symbol of the Mahometan faith, or as a simple armorial ensign.

The hand near the key had, among the Moors, three mysterious significations. It was a designation of Providence, and the prototype, or rather abridgment of the law. The hand is composed of four fingers and a thumb, and each finger has three joints; the thumb but two; but all are combined in the unity of the hand, which serves as the foundation. The law of the Mahometans contains five fundamental precepts: the first is, "*to believe in God and in his prophet*; the second, *to pray*; the third, *to give alms*; the fourth, *to fast during the month of Rahmadan*; the fifth, *to visit the temple of Mecca, and that of Medina.*" Each of these dogmas, or precepts, have three modifications, except the first which has but two, and answers to the thumb; these are the *heart and works.* Words are useless in the law of Mahomet; all its doctrines, and their derivatory precepts, are founded on the profession of their faith in the unity of God, which the Mussulmen have continually in their mouths, *La allah illah*

allah; "there is no God but God;" and consequently the whole of Mahometanism may be confined within the hand, the five fingers, and the fourteen joints.

The third signification is purely superstitious. The Arabs still believe that the hand, by its form, being an abridgment of their religion, became a powerful defence against the enemies of the law, and might operate miracles by knowing how to give it certain figures, and changing them according to the course of the stars, planets, and constellations. Represented open, like that over the gate of the Alhambra, it had, said they, the power of weakening the strength of the enemy.

The hand was honoured with equal respect amongst us, during the ages of ignorant credulity: it has been made the foundation of the idle dreams of fortune-tellers. The professors of chiromancy have pretended, that every man carries in his hand the marks of his destiny. The lineaments Nature has traced there, and others occasioned by accident, have furnished a subject for many learned volumes. The Spanish women still put round the necks of their children, a kind of collar, made with little hands, of box, ebony, or ivory, to preserve them from enchantments; a superstition which they have received from the Moors.

The first edifice within the walls of the Al-

hambra, is the famous palace of Charles V. The architect, by whom the plan was formed, and the building begun, was the celebrated Alphonso Berruguete, born in the village of Paredes de Navas, near Valladolid. It was continued by Machuca, another Spaniard, pupil to Raphael, who, in his turn, left the undertaking to Siloe, the architect of the cathedral, a Spaniard like his predecessors, and born at Burgos. This palace was built with the money the emperor had the art to obtain from the Moors, under the pretence of allowing them liberty of conscience. They advanced at two payments sixteen hundred thousand ducats, for which they received nothing but promises; for in the end they were ruined, converted, and persecuted.*

* The means employed by the Spaniards to convert the Moors of Granada, may be judged of by a letter, which still remains, of the famous Aben Humeya; in which he conjures his subjects, his brethren, to persevere in their religion, and to wait for more happy days. We might imagine we hear Saint Paul, or the fathers of the primitive church, exhorting the faithful, and supporting them under persecutions, so much do the paths of error resemble those of truth. The letter cannot be displeasing, I have therefore translated it entirely.

"The unhappy the sorrowful Molesma, despoiled of the "kingdom which belonged to him, as the only remaining "branch of the race of the kings, the defenders of the nation "and the last Molesma, who took pleasure in the labours of "a sovereignty without losing sight of justice and religion,

This palace was abandoned at the death of Charles V. It is a perfect square of two hundred and twenty feet. No greater extent was given it,

" Aben Humeya, son of Thali, and descendant of the high, " mighty, and faithful Muley Hacen, to the honourable and " zealous Mussulmen his brethren of Granada, health and be- " nediction.

" We weep and shed bitter tears at the disgrace and mis- " fortunes which the faithful Mussulman Ab Hami has seen " fall upon you, and we rejoice to learn with what firmness " you resist the importunate intreaties, and cruel threats and " persecutions of those who wish to make you renounce the " truth, wretched men that they are. If the voices of two or " three of the Christian Imams be a torment to us, what must " you suffer who are exposed to so great a number of their " Imams, who daily preach to, surround you, and even enter " your houses? We know that the most severe among them " are they who, with their profane mosque, are placed in a " collected body in the midst of you. These are the persons " who most defame our patience and courageous fidelity. We " congratulate ourselves upon the means you employ to keep " them at a distance, and especially to prevent their destructive " poison from infecting the tender minds of your feeble " children. Fear nothing; arm yourselves with new strength, " power will manifest itself to destroy this race of infidels; " and we shall one day possess this power. He who, with a " steady eye, watches over us and our works is almighty; he " will multiply his faithful and zealous servants like the stars " of heaven and the sand of the sea. In the midst of all the " evils with which you are surrounded, you are happy, since " you have before your eyes that splendid city and the flowery " fields, which were the native country of our forefathers; may " they enjoy peace and receive the benediction of heaven.

that the Moorish palace might be preserved, which was designed for a summer residence.

The principal gate is of grey marble, and of the doric order. The frieze is ornamented with this simple inscription:

IMPERATORI CES. KA-
ROL. V. HISP. REG.

Near the house called that of the *Contador* (the receiver) not far from the palace, is an ancient elm, which, if tradition be believed, served as a throne to the chief of the Mahometan religion, to give audiences, and to interpret obscure points of the law: thus, among the Jews, we find the tribunal of Deborah under a palm tree.

The first court of the Moorish palace, called the Castle of Alhambra, and which is adjoining to the palace of Charles V, was called the *Mesuar*: the Spaniards now call it *Los Array Janes*. It is paved with great squares of white marble, that are now broken and covered with

" Time presses; neglect not the education of your children, " that throughout their lives they may know the truth. We " are become opprobrious in the eyes of our neighbours, the " slaves and objects of mockery to those by whom we are ab- " horred. Be firm, and hope for every thing from time and " from God; he is merciful and almighty."

grass and moss. In the middle is a kind of basin, narrow and almost as long as the court; at the two extremities are four gothic columns, which support a charming gallery. The whole extent is decorated with ornaments, serving to join several Arabic letters, which, united, form different inscriptions. Some of those the most frequently repeated are,

"God is the sovereign good, the universal "support; he is full of goodness and mercy for "compassionate hearts."

"God only is the conqueror."

"Honour and happiness to our lord Abd-"Allah."

Above the two principal cornices are several festoons, well finished, with Arabic characters forming the following inscription, which occupies the greatest part of the wall at the entrance of the tower of Comares.

"Let God be extolled; he has given to the "nation a governor who has brought it to the "highest degree of glory and renown. Oh! "from how many and from what heresies has he "delivered the people! He has affectionately "conducted them to their inheritances; but they "who have shut their eyes against his light have "been reduced to slavery, and made useful to the "welfare of the kingdom. With his sword and in-"vincible courage has he reduced nations to obe-

" dience, and conquered provinces. Thou, *Nazar*,
" hast achieved heroic deeds before unheard of.
" Thou didst enter and conquer twenty renowned
" cities; thou didst return crowned with victory
" and immense riches, with which thou hast re-
" warded thy brethren and people. If they know
" how to direct their prayers, when their soul be-
" comes elevated, they will ask of the great, the
" sublime, and the only God length of days for
" thee, and for thy states duration and prosperity.
" O Nazar, although born in the midst of great-
" ness, thou shinest by thine own lustre like the
" star of heaven; thou art our fortress, our sup-
" port, and our arm of vengeance; thou guidest
" us like a flambeau, which dissipates darkness
" from before us. The stars fear thee in their
" course, the great star of heaven lights thee
" with respect, and the highest tree which can
" bend gains by thy side."

Over the door of the same apartment, but on the outside, is a circle filled by the following inscription:

" If thou admirest my beauty without thinking
" of God, who is the author of all things, I
" warn thee that it is a folly, because thou might-
" est make thy admiration turn to thy profit, and
" God may bring thee to death. O ye who look
" upon this marble of perfect workmanship and
" beauty, watch over its defence, and that it may

" be lasting, protect it with your five fingers and " your hand."*

This inscription seems to indicate that there was formerly a statue, bas-relief, or some precious marble over the gate.

The tower of Comares took its name from the Moorish architect by whom it was built. But Marmol and Pedraza, who have written the history of Granada, say that *Comares* is derived from *Commarragia,* the proper name of the Persian ornament with which the principal hall is embellished. The architect, whoever he was, after building his tower, made an experiment upon it; he measured the height as soon as the building was finished, and having measured it a second time the year after, found the tower to have sunk three feet. It is the highest and most magnificent tower of the Alhambra.

The door of the great hall is an arch, in a good taste, embellished with festoons, which are in stucco. On each side of the door are two little

* See what has been said upon the fingers and the hand, and the opinion of the Moors on this subject. The manner of employing the hand as a defence against fascination, as still received in Spain, is to shut it, and pass the thumb in the form of a cross between the middle and the fore fingers. In this manner a young and handsome woman imagines she screens herself and preserves her children from the malicious looks of an old one.

niches, in which persons who entered left their sandals. This hall is worthy the attention of the curious by its heighth, the boldness of its arched roof, and the ornaments and inscriptions it contains.

The walls and cornice are covered with festoons and Arabic characters; those of the cornice are a repetition of the following words: "Celes-" tial cheerfulness, ease of heart, and eternal "delights to all believers." The cornices were undoubtedly cast in a mould, in which the words were engraved; whence it comes that most of the borders of the doors and windows are but a continued repetition of the same phrase.

The inscription round the cabinet, to the left on entering, is as follows:

"Observe, that all the kings who have been "and now are in this palace render justice to "Abu Nazar, and take pride in him; he is en-"dowed with such majesty, that, placed in the "heavens, he would have obscured the planets "and the signs of the zodiac. His looks strike "terror into the minds of kings: but without "violence, he attracts them to him, and protects "them by his own glory, for to his terrible look "he always joins greatness of mind and bene-"volence; he served not Arabian and Andalu-"sian kings only, but all the sovereigns of the "earth."

This *Abu Nazar* is, undoubtedly, the famous *Miramolin* who reigned in Africa, and in whose name the conquest of Spain was made.

The other cabinet has also an inscription, which is longer, more elegant, and better written.

"Glory of the kings who have disappeared "from the earth, honour of those by whom thou "shalt be succeeded, wert thou compared to the "stars they would be humbled; were splendour "and nobility wanting to thy dignity thy person "would give it sufficient lustre. Thou art the "depository of the books which have purified "the sect,* and which will be such evidence as "none shall ever contradict. How many former "nations, how many of those which now exist, "have been saved by thy zeal! Thou concealest "sublime ideas, and thy virtues are so necessary "that thy end ought never to come; they have "all chosen an asylum in thy breast; but espe-"cially clemency and oblivion of injuries."

* When the famous Ximenez de Cisneros came to Granada to co-operate with the first archbishop of that city, Fernando de Talavera, in the conversion of the infidels, it is said, they collected a million and twenty-five thousand copies of the Alcoran, which were burnt in the public square; several works of taste and erudition, worthy of descending to posterity, were confounded with the law of the prophet, and partook its fate: the press, upon which this inscription is written, probably contained the Alcoran.

The following inscription is upon the window in the middle of the hall.

"Oh, God! hasten to my assistance. May "he who *stones the demon* * be with Mahomet "and his generation, let him keep us from the "wrath and snares of the evil spirit, that we may "make war with hell; may he deliver me from "the adversities which are followed by misfor-"tune,† and may he avert the evil which the "envious is about to do me in the moment of his "envy. There exists no other divinity than that

* This expression originates from a tale told by Mahomet to the inhabitants of Mecca. He persuaded them that a mountain in the neighbourhood of that city, called *Hod Hud Ar Aram*, was the Mount Moriah to which Abraham led his son to sacrifice him, and that the demon, jealous of the progress of true religion, came every night to haunt the mountain, and do some evil to the real believers; but that the angel Gabriel had taught Abraham certain words, by repeating which, walking seven times round the mountain, and throwing stones at the devil, the evil spirit would run not only from that place, but from every other where the same religious act should be performed. Hence arose the custom of the pilgrims to Mecca; who never fail to roll a stone every night round the mountain, and to stone the devil: many indulgences are attached to this nocturnal ceremony, and the power of stoning the demon is in an especial manner attributed to God.

† The explanation of this idea is found in the second volume of the letters of M. Guis, upon Greece, in which he comments upon the Greek proverb which is so philosophical: *O misfortune, if thou comest alone, thou art welcome!*

" of God. Praise be to the father of all ages and
" of the world; eternal praise."

Over the window to the right is written:

" I am like unto the sweet exhalation of plants,
" which satisfies, captivates, and enchants thy
" senses. Behold the vase I support, and, in its
" purity, thou wilt see the truth of my words.
" If thou shouldst desire to give me one like it,
" thou canst find it no where but in the Moon
" when at the full; and Nazar, who is my mas-
" ter, is the star which communicates to me its
" light: as long as he watches over me, I shall
" never be eclipsed."

This inscription is undoubtedly an eulogium on the court and basin upon which the window opens.

The following is over the window to the left in the hall:

" Well may a sublime name be given to me,
" for I am fortunate and magnificent. This trans-
" parent and liquid reservoir which presents
" itself to thy view, will, if thou pleasest, quench
" thy thirst, but were the water to stop in its
" course, and never more to fill up these fortu-
" nate banks, it would not less testify the praises
" of Nazar, the man, liberal beyond measure,
" whom no one leaves with the want which
" brought him into his presence."

The little cornice above the window is not without its inscription; it has the following words:

"Praises to God, to the Prophet, to Nazar who gave empires; and to our King Abi-Abd-Allah, peace, elevation and happiness*."

The frame of the principal door contains the following words:

"By the sun and its splendour, by the moon "which partakes of it, by the day when he pre- "sents himself with all his pomp, by the night "by which we are deprived of him, by heaven "and him by whom it was created, by the earth "and him from whom it received its extent, by "the soul and him by whom it was predestined, "there is no other God than God.†"

On each side of the entrance there is a short inscription: that on the right is as follows:

"My peace is with God, to him have I attach- "ed myself; I have put my trust under his pro- "tection."

* This inscription proves that Nazar, who is mentioned in the preceding inscriptions, is the same with Miramolin Jacob Almanzor, whom several historians call *Nazar*, a name of greatness and dignity, like *Augustus* among the Romans, and *Pharaoh* with the Egyptians.

† These Arabic verses are taken from the beginning of the ninety-first *sura* of the Alcoran, the title of which is the *sun*. This sura is one of the most elegant and poetical of the whole book. The inscription quoted contains seven verses.

And to the left:

"There is no real grandeur but in God, the "great being and the lover of justice."

The little niches also, in which the sandals were placed, have their maxims;

"God is our strength in tribulation: the nou- "rishment contained in our food comes to us "from God."

And round the niches are these words:

"Vigour and length of days to our lord Abul- "gaghegh, king of the Moors; may God guide "his steps and give lustre to his empire."

And over them, "Praise be to God" is three times repeated.*

In examining this abode of magnificence, the observer is every moment astonished at the new and interesting mixture of architecture and poetry. The palace of the Alhambra may be called a collection of fugitive pieces; and whatever duration these may have, time, with which every thing passes away, has too much contributed to confirm to them that title. If the simplicity of

* The reigns of Abulgaghegh and of Abi-Abd-Allah are distinct and separate, so that it may be conjectured from the eulogiums of these kings transmitted to us by the inscriptions, that the edifice was begun by one and finished by the other: or that Abi-Abd-Allah, who reigned after the former, had a great affection for Abulgaghegh, whose reign had been glorious, and wished to partake of the eulogiums given him, as all his predecessors had partaken of those bestowed on Nazar.

early ages, ideas frequently sublime, although expressed with emphasis, and manners not our own, and marked with the stamp of several centuries, can excite the curiosity of those by whom my book may be read, they will not blame me for having transmitted to them the minutest details of this kind; they will regret with me my inability to preserve the full blown flowers of the imagination of a valiant and voluptuous people, with all their freshness and natural elegance.

Over the window to the left, on the outside of the hall, we read:

"Praise be to God: because my beauty vivifies this palace, and I attain from the circle with which I am crowned the elevation of the highest plants. My bosom contains springs of pure water. I embellish these scenes, pleasing of themselves. They who inhabit me are powerful, and God protects me. I have preserved the remembrance of the great actions of men who believe in God, and whom he calls to himself. The liberal hand of Abulghaghegh has ornamented my outlines; it is a moon in its full, the clearness of which dissipates the darkness of heaven, and, at the same time, acts upon the whole extent of the earth."

The characters in the inside of the same window signify:

"Praise to God only, who by his five powerful "fingers puts away every thing that might be "harm to Joseph; and say with me, that God "protects us from the effects of his anger. Praise "be to God. Let us return thanks to God."

Over the other window is written:

"Praise be to God: my architect has ele- "vated me to the height of glory. I surpass in "beauty the bed of the bridegroom, and am suf- "ficient to give a just idea of symmetry and con- "jugal love. He who comes to me with the "complaint of an injury finds in me an imme- "diate avenger. I yield myself to such as desire "my table. I resemble the bow in the heavens, "and, like it, am decorated with the colours of "beauty. My light is Abulghaghegh, who, in "the paths of the world, continually watches "over the temple of God, encourages pilgrims "and loads them with gifts."*

The inside of the window is filled up with the following words:

"Praise be to God: praise him by whom "Joseph was delivered from peril with the five

* The expression, *I surpass in beauty the bed of the bridegroom*, alludes to the custom of the great among the Moors, of being married in presence of the king. In all the royal mansions there was a hall destined to this ceremony. The poet, to celebrate the beauty of the hall of Comares, compares it to the bed of a bridegroom, ornamented with flowers and garlands.

"precepts, and God thus delivered me from his wrath, praise be to God."*

A modern little staircase leads from the hall of Comares; the old one, which corresponded to the beauty of the edifice, having been destroyed. At the top of the staircase is a gallery, a part of which is inclosed with an iron railing: this kind of cage is called the prison of the queen. It was here the wife of the last king of Granada was imprisoned. The Gomels and Legris, two families of distinction, bore false witness against her virtue, and occasioned the destruction of the greatest part of the Abencerrages, another powerful and numerous family of Granada of whom they were jealous. As the whole of this history is interesting, I shall present it to my reader: it is indeed necessary to the understanding of several facts relative to the Alhambra.

In the year 1491, Abdali, surnamed the Little, still reigned in Granada; but this city was upon the brink of ruin, for the principal families were divided against each other. The Moors had carried their arms against Jaen, and had been bravely repulsed. Abdali was consoling himself

* The Joseph here mentioned is the patriarch to whom Mahomet gives a distinguished part in his Alcoran. We are told in this book, that Joseph being upon the point of committing a sin, God revealed to him five words, by means of which he acquired strength sufficient to resist the temptation.

in one of his pleasure houses for the ill success of his enterprize, when the Zegris, who long had been the secret enemies of the Abencerrages, took the opportunity of this defeat to represent them to the king as rebellious subjects, who employed their immense riches to gain the favour of the people and dethrone their sovereign. They accused Albin Hamet, the most rich and powerful among them, of having an adulterous commerce with the queen, and produced witnesses who asserted they had on a certain festival seen, at Generalif, under a bower of rose trees, Albin Hamet in the arms of that princess. The fury of Abdali may easily be imagined; he swore the destruction of the Abencerrages. But the Zegris, too prudent to let his anger break forth, advised him to dissimulate, and not to suffer it to be known to that numerous and powerful family that he was informed of their perfidy. It will be better, said they, to entice them into the snare, and, before they can unite and put themselves into a state of defence, revenge upon their heads the insult offered to the crown. This advice was followed: Abdali went to the Alhambra, having ordered thirty of his guards to arm themselves, and the executioner to attend. The Abencerrages were sent for one by one, and beheaded as soon as they entered the hall of the lions, where there is still a large vase of alabaster, and which

was quickly filled with blood and the heads of expiring bodies. Thirty-five heads had already been struck off, and all the Abencerrages would have died in the same manner, had not a page, who had followed his master, and remained unperceived in the hurry of the execution, taken an opportunity of withdrawing and giving information to the rest of the unhappy family of what had passed. These immediately assembled their friends in arms, crying out through the city of Granada, Treason! Treason! Let the king die! He unjustly puts to death the Abencerrages! The people, with whom they were favourites, did not hesitate in assisting them: fourteen thousand men were soon found in arms, and immediately proceeded towards the Alhambra, shouting all the way, let the king die! Abdali, surprised his secret should have been so soon discovered, and severely repenting of having followed the pernicious counsels he had received, ordered the castle gates to be shut; but they were presently set on fire. Muley Hacen, who had been forced to abdicate the throne in favour of his son, hearing the tumult of the people, had one gate opened, and presented himself to appease the rage of the citizens; but he no sooner appeared than he was lifted up by the multitude nearest the gate, who cried out: Behold our King, we have no other, long live Muley Hacen; and leaving him sur-

rounded by a strong guard, the Abencerrages, and other nobles, entered the castle, accompanied by upwards of an hundred soldiers. But they found the queen only, with her women, and in the utmost consternation at the sudden revolution of which she knew not the cause. They asked for the king, and being informed he was in the hall of the lions, entered it furiously, and found him defended by the Zegris and the Gomels, and, in less than two hours killed upwards of two hundred of them. Abdali had the good fortune to escape. The bodies of the beheaded Abencerrages were laid upon black cloth, and carried to the city. Muza, brother to Abdali, and who, by his great actions, had gained the favour of the people, seeing the Abencerrages were revenged, found means to appease them; and having learned that the king had taken refuge in a mosque near the mountain now called Saint Helena, went and brought him back to the castle of the Alhambra. For several days nothing but sighs and groans were heard throughout the city. Abdali shut himself up in the castle, and refused to see the queen. Those who had accused her of adultery, however, persisted in their false accusations, and said, they would maintain, with arms in their hands, against all who should contradict them, that the queen was guilty. The unhappy princess was imprisoned, and the day

arriving on which she was to perish by the hands of the executioner, when none among the Moors offering to defend her, she was advised to commit her cause to some Christian knights, who presented themselves at the time appointed, and conquered her false accusers, so that she was immediately set at liberty. The taking of Granada soon followed this combat; Muza and the Abencerrages having, it is said, facilitated the conquest of it by Ferdinand and Isabella.

To the account I have given of the death of the Abencerrages, I shall add the following translation of an Arabic manuscript of the year 1492, by which they are justified from the accusation brought against them. The manuscript is curious for its simplicity of composition.

"In the name of God who is merciful and inspires mercy. Praise to the most high: there is no other God than God; he will exalt the good, he protects them; he will pursue the impious: he abhors falsehood and the evil man does to his fellow creature. Good proceeds from God, evil originates from the tempter: he infuses his suggestions into the heart of man, who suffers himself to be seduced by them, and then does the work of the demon, who operates in him, and has his will in the will of man: such a man is man in his external figure only. God gave wisdom to his creature, and endowed him

" with a spirit of uprightness; and if man be not
" blinded by pride and envy he will know the
" truth. The demon put envy into the heart of
" Zulem Zegri, because he saw the virtue of Ma-
" homed Aben Zurrah exalted in the eyes of his
" master. He saw with an eye of hatred the de-
" scendants of Aben Zurrah, who were benefi-
" cent, rich and powerful, and whose virtue
" shone forth like the stars in a fine night in
" summer. Aben Zurrah was constantly in the
" presence of our lord the king; the queen call-
" ed him her council, and had the greatest con-
" fidence in his words, because his lips never
" departed from truth. Zulem Zegri and Hacem
" Gomel came to the king, and said to him;
" O king, knowest thou not that the queen dis-
" honours thy bed with Mahomed Aben Zurrah,
" and that he conspires against thy throne?
" Put away therefore the queen if thou wouldst
" not be deprived both of thy crown and thy life.
" The king spoke not of this to the queen, but
" called Mahomed Aben Zurrah, with those of
" his kindred, and in one day beheaded eighty-
" six of them; and not one would have been
" left alive had not God protected the innocent.
" The queen entrusted her defence to the hands
" of Christians, and the most noble and valiant
" Christian knights came and fought before the
" king and queen, and before us and the people.

" They fought valiantly against the accusers of " the queen, they fought for truth, and God " inspired their souls with courage, and gave " strength to their arms. Each overcame the " accuser with whom he combated, and the van- " quished, ready to render up their iniquitous " breath, desired to be carried near to the king " and the queen, to whom they discovered the " truth, declaring, that by reason of envy which " empoisoned their minds, they had invented and " supported falshood: they testified truth of the " family of Aben Zurrah and expired. The " Christians were in danger of being taken, but " God delivered them; and the king, shedding " tears of repentance, approached the queen, and " besought her to restore him to her affection; " but this she refused and separated from him. " We were desirous that these events should not " be forgotten, for which reason we have re- " lated these particulars, we who have here sub- " scribed our names——*Adalid Musach. Selim* " *Hazem Gozul. Mahhamuth. Aben Amar.*"

The iron railing of the queen's prison and the corridor appears modern compared to the rest of the palace, and seemed to me to have been of the time of Charles V. The gallery leads to four apartments, built under the same emperor, on a base of Moorish construction. The following inital letters are often repeated there:

I. C. K. V. H. R. A. P. F. I. which signify, *Imperator Cæsar Karolus V. Hispaniarum Rex, Augustus, Pius, Felix, Invictus.*

A superb cabinet, called the Queen's Toilet, joins these empty apartments. It is a room six feet square, having a prospect on every side, and surrounded by a terrace three feet wide: the floor of the cabinet and that of the gallery, by which it is surrounded, are flagged with red marble, and the terrace is suported by white marble pillars. In one of the corners of the cabinet there is a large piece of marble perforated in several places, which is said to have served as a perfuming pan; through the small apertures in it issued the sweet exhalations with which the sultana was perfumed.* However, those who are skilled in the Arabic, from the inscriptions which decorate this charming recess, say it was intended for prayer, or, in a word, for the oratory of the palace. Another proof of which is, that the principal prospect from the cabinet is toward the east. The inscription upon the cornice is as follows:

"In the name of God who is merciful: God be "with our prophet Mahomet. Salvation and "health to his friends. God is the light of heaven

* It is certain that this cabinet served for the toilet of the empress, wife to Charles V. and since that time was made use of for the same purpose by the Queen Isabella.

"and earth, and his light is like himself; it is a "luminary of several branches and many lights, "but which produce but one only brightness: it "is the lamp of lamps, a brilliant constellation "fed with eternal oil. This constellation is "neither to the east nor to the west; once light-"ed up it gives light for ever, without being re-"newed, and God with this light conducts him "whom he loves; and he gives proverbs to na-"tions. God is wise in all his works.*"

The court most to be admired of the Alhambra, is that called the *Court of the Lions;* it is ornamented with sixty elegant columns of an architecture which bears not the least resemblance to any of the known orders, and might be called the Arabian order.† The court is paved with white marble, and at the extremities are two fine Mosaic cupolas, painted in gold colour and azure,

* The expression, *he is a luminary of several branches,* &c. has induced some translators to think the passage alluded to the Trinity: yet Mahomet has said, in his Alcoran, *O ye followers of the scriptures, say not three.* The simile of light seems to be more applicable to the attributes of the Divinity.

† Architecture, like all other arts, owes its original to nature. The Goths, a northern people, inhabited caves. The Arabs and Saracens, spread over the country, lived under tents: hence that difference in the architecture of these nations. The Goths had flat ceilings; those of the Arabs were terminated in a point, as is seen in most of the apartments of the Alhambra.

and supported by several groups of columns. Portraits of several of the Moorish kings are preserved, under a kind of vaulted ceiling, at one end of the court. The *Cicerone* of the Alhambra says, they are the history of the king *Chico*, or the Little, when he imprisoned the queen accused of adultery. Near this place is a cross painted upon the wall to indicate the place where the first mass was sung in the castle of the Alhambra, after it was taken by Ferdinand.

This magnificent court is surrounded by basins of white marble, which form a kind of cascade, ornamented with *jets d'eau*; but its principal monument, and that from which it took its name, is an alabaster cup, six feet in diameter, supported by twelve lions, which is said to have been made in imitation of the brazen sea of Solomon's temple. The cup is of one single piece, ornamented with Arabian figures, and bears an inscription composed of twenty-four verses in that language.

"O thou who examinest these lions, fixed in "their places, consider they want nothing but life "to be perfect; and thou who inheritest this king-"dom and this palace, receive them from the "hands of the nobles without employing violence. "May God save thee by the new work with which "thou hast embellished me, and may thine enemy "never be revenged of thee: may the most de-

" sirable praise fall from the lips of him by whom
" thou art blessed, O Mahomad, our king, for
" thy mind is ornamented with the most ami-
" able virtues! God forbid, that this charming
" orchard, the image of thy amiable qualities,
" should be surpassed or equalled by any other
" in the world. But it is I who embellish it;
" it is the clear water which shines in my bo-
" som, and bubbles like melted silver. The white-
" ness of the stone, and that of the water it con-
" tains, are unequalled. Examine well this cup,
" if thou wilt distinguish the water which runs
" from it; for it will first seem to thee, either
" that both run together, or that they remain im-
" moveable. Like one of Love's captives, whose
" face is bathed with the tears which the envious
" have caused him to shed, so the water seems
" jealous of the stone by which it is contained,
" and the cup, in its turn, appears to be jealous
" of the limpid stream. Nothing but the gene-
" rous hand of Mahomad can be compared to
" that which rushes from my bosom and flies im-
" petuously into the air. A lion is not so strong
" and courageous as Mahomad is liberal."

The walls of the court bear several short inscriptions frequently repeated, which may be called the *Litanies* of Mahometanism,* such as

* The name of Litany seems applicable to certain prayers of the Arabians. One cries aloud, " There is no other God than

"There is no other conqueror than God." "I "hope in God," "Praise be to God for the good "of the sect," &c.

The hall called *Las dos Hermanas*, or the two sisters, and that of the *Abencerrages*, with a third less remarkable, are in the same court. Upon the edge of the wall towards the north of the first, you read: "A lasting reign, the esteem and aid "of God to my master."

At the entrance is the following poetical inscription:

"The garden which thou seest gives thee life. "The harmony which proceeds from these shrubs "joins with the perfume of the flowers to en- "chant the soul. And thou, charming vase which "embellishest it, thou shalt be compared to "a king decorated with golden chains and "crowns."

This inscription is the eulogium of the garden called *Lindaraxa*, upon which the windows of the hall open; but by being neglected, it has lost its greatest beauties.

In the two circles to the right, as you enter the same hall, is the following inscription, full of elegance, taste, and poetry.

"God;" the rest answer, "Praise be to God;" the former adds, "He is great;" and the answer is always, "Praise be "to God." In this manner they repeat all the attributes of the Divinity.

"I am the orchard of pleasure, an assemblage "of charms and graces. There is no work can "be compared to me for beauty; a single glance "is sufficient to discover the delights I afford. "The tranquil heart can find no freshness sweeter "than mine; I contain a precious alcove of which "the purpose and the principles are pure. The "sign of Gemini alone can give an idea of the "perfect symmetry of my workmanship. The "moon in the firmament embellishes me with "lustre, and by her influence the most lovely of "the sex are attracted unto me. Should the star "of the day stop his course to enjoy the sight of "my charms, it would not be to be wondered at. "Simple apartment as I am, every thing that is "beautiful may receive from me new attractions, "and he who contemplates me may do it with-"out fatigue: for I offer him a seat of volup-"tuousness. I am ornamented with white and "precious pillars of the most elegant and delicate "form; the shadow they put forth may be com-"pared to the light, and they are covered with "daisies not to be equalled. He who erected me "cannot find his equal; his glory and magnifi-"cence have exalted him above the rest of man-"kind. If the sun at setting spreads over me his "rays, you see me covered with diamonds, of "which the splendour and form are found no "where but in me. But still more delicious is

" my abode from the zeal of the faithful which " respires in my bosom, and in this consist all my " charms."

And between the two circles:

" The perfection and beauty in me proceed " from Mahomad, my lord: he surpasses in virtue " beings who have disappeared and others who " come. In five stars there are three which may " yield to him the superiority. If the air be con- " densed, it may obtain lightness from my master. " The stars of heaven die with love of him, and " he can communicate to them the agreeable " odour of plants and virtues; they would come " to him were they not afraid of suspending their " functions, which is to enlighten the horizon. " The stones, at his command, receive a sublime " base: by his influence they are embellished with " delicate workmanship; and by his virtue remain " immoveable. The marble is softened at his " voice; and the light reflected from his eyes " dissipates darkness. Where can a more lovely " garden be found? it surpasses in verdure and " perfume all that exist, and spreads its freshness " to the centre of this palace."

The alcove of the same hall is not without its inscription.

" Thou surpassest in beauty the beds of the " most voluptuous; thou hast so many attrac- " tions that several might be borrowed from thee

" without diminishing thy powers: and the moon,
" when she penetrates where thou art, knows she
" has nothing that can equal thee "

From over the window, the hall itself seems to speak, in its turn:

" I am not alone, I join to an orchard which
" to me is a field of light. It communicates this
" to me so incessantly that shade is never per-
" mitted to approach me. All this admirable
" work proclaims the praise of Nazar, who has
" continually gained friends to the Prophet and
" to the Alcoran."

The two windows by the side of the great door have their little pieces of poetry That of the largest runs thus:

" The freshness of the air, embalmed with per-
" fumes, penetrates this enclosure, and with its
" delicious odour inspires health."

" This orchard, by the pleasures it affords, an-
" nounces itself to be the work of a just, liberal,
" and magnificent master."

And upon the other window:

" Observe the beauty of this glass, and behold
" how it colours and surpasses clearness; with
" what perfection it represents the figures and
" their attractions. At sight of it you would say
" that light and colour were the same thing "

The hall of the Abencerrages is thus called

from the unhappy incidents already related of that family.

The inscriptions which cover the walls are short sentences and eulogiums already recited.

The shut door which is seen in the hall, communicates with the habitation of the vicar of the Alhambra. He is lodged in a kind of fortress, of which surprising things are related.

The hall of the Baths is preceded by a corridor; the cabinet has also an inscription, trivial enough in itself, but as it relates to an amusing circumstance in the history of Mahomet, I shall here give it a place: it is repeated upon each of the walls:

"He who puts his confidence in God will "have a good issue to his undertakings; there is "neither strength nor breath in creatures which "proceed not from God, the most high, the great, "he who covers the just with verdure."*

* To understand the last expression, it is first necessary to know, that by *the just* the Mahometans understand Mahomet; and afterwards to read the following passage, translated from the life of the Prophet by *Japhi Abu Ibrahim*.

"Cottada has said, Abuiam has said, Abu Honeira has said we have seen him with our own eyes the favoured of God; the quantity of his food was such as would have been more than sufficient for three men, and his drink the same. And God gave him so quick and easy a digestion, that he was obliged to give course to the refuse of his body every three hours. And, he said, we being present, I will satisfy the call-

From this hall of the Baths a gallery leads to that of the *Nymphs*, so called from two female figures of white marble, sculptured with much art and exactness. The subterraneous chamber, in which they were placed, contains several large urns that formerly contained the treasures of the Moorish kings. The archbishop of Granada has lately forbidden these statues to be seen, lest their fine proportions and nakedness should be pernicious to good morals. he has taken away the key of the case in which they are. Opinions are divided concerning the sculptor; some think them remains of Roman antiquities, but they are generally supposed to be the production of an Arabian artist.*

of nature; and he found no secret place because he was in a plain and open field, but as he sought about he found a tree, to which he said, "come with me." the tree instantly left its place and followed him: he soon afterwards found a second tree, and said again, "follow me:" the tree obeyed and followed the other. At length, standing still, the two trees joined their trunks, and covered him with their verdure, whilst he satisfied the wants of nature. Afterwards he commanded the trees to return to their places: they obeyed his voice and went and stood where they were before."

* Two Englishmen, who were at Granada in 1775, wrote on the wall, near the hall of the Nymphs, six verses, which, though not very good, are sufficiently expressive of the enthusiasm with which the place had inspired them. Woe to their religion had they at that moment been offered the Turban.

Before I take leave of the Alhambra, I must bestow some notice on the monuments of which tradition and the zeal of the curious have preserved the remembrance. The convent of the Franciscans, near the palace of Charles V. is built upon the Moorish ruins; it was erected when Philip V. and the queen Isabella Farnese, his wife, came to Granada. The monks, without any respect for the noble marble which attested the ancient magnificence of their masters, have confounded it with the vile materials by which a voluptuous palace was transformed into a number of indolent cells.

Among the inscriptions, which were buried or mutilated, the two following are worthy of being preserved:

"God be with my king Abulgagegh, and with "thee Joseph my king, my guardian and master; "partake of the eulogiums which the beauty,

O most indulgent prophet to mankind,
If such on earth thy paradise we find,
What must in heaven thy promised raptures prove,
Where black-eyed Houris breathe eternal love?
Thy faith, thy doctrine, sure were most divine,
And though much water, yet a little wine.

His regum, hue: nimis infelicium, delicias maestum vale dixerunt.

T. G. H. S. Angli.

Kal. Jan. 1775, die pro capta urbe Granata triumphali.

" grace, and perfection of my work inspire. In
" former times I served as a place of pleasure to
" thy noble ancestors; and shall I be less de-
" lightful in thy eyes? My fame and my charms
" are increased, and I am embellished with new
" ornaments Thou hast put fear away from
" me, thou hast made me a rampart by which I
" am protected, they glory daily increases, time
" more deeply engraves thy illustrious deeds;
" thou art called the great, the triumphant;
" kings and potentates strive to please thee and
" each shelters himself under the wing of thy
" posterity; and I more than they all. I smile
" at the projects thou formest to embellish me
" because I become a witness of thy magnifi-
" cence It was thou, O Joseph, who knewest
" how to embellish me; the treasures of thy ima-
" gination were poured upon me, and thou hast
" rendered me the object of general eulogium
" Thy clemency and they bounty constitute my
" glory from my fountain rushes pure and odo-
" rous water; it seems to fly up into the air, and
" its murmur is a soft and tender melody, its
" fall is an humiliation for thee, the shiverings I
" feel are signs of respect; they mark to thee my
" fear, but it is not to fly from thee Joseph is
" my support, he is my defender: in every thing
" I say to my honour, reason is my guide. I

"please them by whom I am seen, and the sight "of me is to them a recompence. O, ye nobles, "grant me your admiration! and ye, brave and "valiant knights, be not less zealous to give me "praise whilst you behold me. Let my eulogium "be sublime, because every thing I contain is "sublime. O Joseph, my lord and my king, "the living image of the prophet, thou hast ac-"complished with thy promises, and hast shewn "me all thy affection."

The second runs thus:

"I am the place of delight, and am pleased "with places which resemble me, they would "excite my envy were they as perfect as I am: "Observe that reservoir which embellishes me, "and thou wilt there see more lustre than in the "polished and enamelled steel. To my beauty "are joined the favours of Joseph; his affection "spreads round me that pure and cheering air "which thou respirest. This basin resembles a "handsome cup, finished by the hands of art, "whence the mouth of beauty draws the liquor "by which it is refreshed and embellished; but "the water rises with a spring, and spreads in "undulated sheets; the brilliant drops press each "other and conceal a mysterious heart, which "contains wonderful secrets: and thou, Joseph, "purifier of the sect and of the faith of believers; "thou, the sublime point around which every

"band of glory is assembled; thou, who livest "like the best of kings; as the setting sun hastens "towards the horizon, and afterwards rises again "in the heavens with renewing fire, so thy name, "which was declining, has regained its lustre in "this garden. All nations have come to admire "my magnificence, which for ever shall last. "O Joseph! O my master! thou art the file "of the law, and the asylum of such as observe "it; thou art a fertile orchard, which, with its "abundant juices, nourishes and gives life to "plants and flowers thou art a tuft of aromatic "herbs: thou givest the enjoyment of life and "happiness."

The Arabs never lost an opportunity of bestowing an eulogium upon water; there are basins and cascades in most of the halls of the Alhambra, so that, during summer, it must have been a delightful abode Water, by its clearness and purity, is always taken in the Alcoran for the symbol of a sincere and docile heart. In the Sura, of the cow it is said, "I gave you a heart, which like water might reflect my revelation and receive the words of my messenger;" and it is from this comparison of the heart with water, which we meet with also in holy writ, and in the writings of the Rabbins, that in drinking water out of a glass of which another person has just drank, you are "said to know his secrets.

The church of the Franciscans was formerly a mosque: as appears from a marble on the ancient walls of the convent, which contained the following Arabic inscription.

"Say, there is no other God than God: let "these words be in thy mouth as well as in thy "heart, in thy favour, and at the prayer of his "prophet, abridged the number;* diminish it "not, pardon is in the place of prayer."

From the Alhambra you enter the Generalif by a low gate, which favoured the escape of Abdali, when Ferdinand took Granada. Generalif signifies, as I am told, in Arabic, the house of love, of dance and pleasure. It was built by a prince of the name of Omar, who was so fond of music that he retired to this palace, entirely to give himself up to that amusement. The Generalif is the most pleasing situation in the environs

* In the Sura, *journey by night*, Mahomet relates to his followers his extatic visions in heaven, and tells them that God delivered to him as a precept, that true believers should pray an hundred times a day. but that he, by the advice of Moses, made several representations to God, to prevail upon him to diminish this great number of supplications; till at length God was pleased to reduce them to four, of which the appointed times are at sun-rise, noon, sun-set, and midnight. To this the expression in the inscription relates; and the meaning is, since the number of prayers has been diminished, let Mussulmen be exact and faithful in the performance of those which are prescribed.

of Granada. It is built upon a very high mountain, whence waters rush from every side, which escape in torrents, and fall in beautiful cascades in the courts, gardens, and halls of that ancient palace. The gardens form an amphitheatre, and are full of trees, venerable from their antiquity. I sat down at the feet of two cypresses, of which the height and whiteness attested the number of centuries they had stood there: they are still called the Cypresses of the Queen, because it was near them the perfidious Gomel impeached the virtue of that princess, and the honour of the Abencerrages. I admired them with a sentiment not to be inspired by monuments of stone. The writers of romances have never imagined a scene equal to this. How much did I regret so beautiful a situation should be inhabited by insensible proprietors! I sighed to behold the superb and natural terraces of these enchanting gardens laid out in apartments; and this place, formerly the center of Asiatic luxury, reduced to simple reeds and the steril retreat of a cloister of capuchins. The pure air of Generalif, the simple and Moorish structure of the edifice, and the clearness and abundance of the waters, called to my recollection the time when Granada was one of the finest cities in the world. At present it is melancholy and deserted; a defeat, different

manners and another government have annihilated its glory.

In the Corridor, or covered gallery, which in the palace leads to the apartments, is this long inscription:

"God be my aid against the devil the tempter: God is great and wise, powerful and a lover of justice. He will torment both men and women who multiply God and render him deformed; he will throw them into the abyss and there leave them for ever. Believe in God and in his messenger, he is sent that you may praise and honour him day and night. Sing his praises. To them by whom you shall be saluted render salutation, and in the name of God touch your beard,* and let it be with affection; and may the tranquillity of him whose desire shall be to disturb yours be also disturbed: and he who shall add to the duties prescribed to him by God shall receive a great reward."

* The custom of touching the beard in saluting is very ancient amongst the eastern nations. Joab, general of David, when he killed Amasa, the general of Absalom, approached him, and touched his beard with his right hand, saying, God save thee, my brother, while with the left he run him through with his sword. This fact is thus related in the second book of Samuel, chap. xx.

In the first hall there are two inscriptions over the window: the following is on the right:

"Ismael is the major, the great, the privi-
"leged. God gave him a reputation and an
"establishment; if thou contribute to his gran-
"deur thou shalt be honoured like all the kings
"descended from him. He gives life to such as
"are thirsty, he unites and supports the sect."*

"The window at the entrance of this delight-
"ful palace is destined to the pleasures of the
"nobility. The charming view from it enchants
"the eye and elevates the mind. Let us return
"thanks to God. That fountain discovered from
"the window is pleased when looked upon by its
"king, and thereby seems to be embellished."

The arcades in the court, called the Court of the Pond, are ornamented with one of the best inscriptions in its kind.

"Charming palace, thou presentest thyself
"with majesty; thy splendour equals thy great-
"ness, and thy light shines upon every thing by
"which thou art surrounded. Thou art worthy
"of every eulogium, for thy ornaments have in
"them something divine. Thy garden is em-
"bellished with flowers which repose upon their
"stalks, and exhale the sweetest perfumes: fresh

* The thirst Ismael suffered when a child is well known: the Arabs believe themselves descended from him.

" air agita" the orange tree, and spreads afar the
" sweet odour of its blossoms. I hear voluptu-
" tuous music joined to the rustling of the leaves
" of thy groves Every thing around me is har-
" monious, green and flowery Abulgali; the
" best of kings, protector of believers and of
" the law, thou art the object of my esteem
" God save thee and confirm thy noble hopes,
" thou knowest how to ennoble the least of thy
" works This apartment which is dedicated to
" thee, possesses such perfection and solidity, that
" its duration may be compared to that of the
" faith itself it is a triumph, a prodigy of art "

The Moors had academies and a university in Granada which produced several good physicians, famous astrologers, celebrated botanists, accurate mathematicians, excellent painters and able sculptors; but the science in which the Arabs made the greatest progress was theology because that requires nothing but imagination

I have detained the reader too long on the subject of the magnificence and luxury of the Moors, and the wild flights of the Arabian poets; a more respectable object now claims his attention, and invites him to go with me over the tombs of the first martyrs of Spain.

The road which leads to the sacred mount is delightful; it runs by the side of high mountains covered with houses, fountains and verdure,

Some of these heaps of earth, plants, and rocks, are skilfully dug, and serve as a residence and shelter to the gardeners, who cultivate them to their tops; they are, if I may use so bold a figure, animated pyramids. The Darro runs in the valley; the banks of this river are equally varied and agreeable, and form, with the mountains, one of the most enchanting prospects I ever beheld.

After having passed the sacred wood, on which several crosses announce the chapel, you approach by a steep ascent, a considerable edifice. But it will here be necessary to go a little back into the history of past times. Astronomers, and amongst others the famous Johannes Regiomontanus, had predicted that the year 1488 would be remarkable throughout the world. They said it was the climacterical year of the universe; and during the course of it a prodigious number of extraordinary events came to pass. Five new stars were discovered in the heavens, and the sun was obscured in the middle of a fine day of the month of June. The famous Roman obelisks were found, and in Granada the foundation of the tower, called *Turpiana*, was discovered. Don Juan Mendes de Salvatierra was then archbishop of that city. The workmen employed in digging in the foundation discovered a long and square case of lead, which was taken out and opened. It was tarnished within and without. This kind

of bier contained a bone, a piece of white linen of a triangular form, and a great scroll of parchment filled with characters of different languages. The tower existed long before the Romans came to Granada; for as long ago as the second year of the reign of Nero, we find it styled a very ancient tower.

The name of Turpiana was not known till the plates of lead in the sacred mount were found. A statue of a Roman soldier upon its base was also discovered at a little village, called Peligros. On the base was a long inscription, which began with these words: *Caio Antistio Turpioni.* This Turpio having repaired the tower, or defended, or taken it, might probably have given it his name; but the form and materials of the remains of the edifice seem to leave no doubt that it was originally a work of the Phœnicians.

The parchment having been examined by the most able antiquarians, was declared to be extremely ancient, and that it was neither made of the skin of a sheep, goat, or that of any other known animal used for the same purpose. At the top was a cross, formed by five little crosses; after which was a long writing, in the Arabic language, on the subject of which the Pope, under pain of excommunication, commanded the most rigorous silence. Under the writing was a long figure formed of several squares, in each of which

was a Roman character, the rest were Greek. But what appears still more singular is, that when the Roman characters were united, they formed a prophecy, in Spanish, concerning the end of the world; and the language was as pure as that now spoken at court Each of the Greek letters was followed by two Arabian characters; but the signification of these is a mystery which cannot be revealed. Afterwards came the signature of Saint Cecil, *Cecilio Obispo de Granata.* Saint Cecil and his brother Saint Tesiphon were Arabians. The first, after, his conversion, was called *Cercelleyah,* which means *the preacher,* and from which *Cecilius* has been formed The parchment concludes with the declaration of Patricius the priest, as follows:

"The servant of God. Cecil, being in Iberia, "and seeing the end of his days approach, said "to me in secret, that he was assured of his mar- "tyrdom. But as he was extremely fond of his "treasure of relics, he recommended it to me, "and besought me to conceal it, that it might "not fall into the hands of infidels; he observed "that he had travelled both by sea and land to "procure it, and that this treasure would remain "hidden until it should please God to make it "manifest; and I, to do what I thought was best, "concealed it in the place where it is deposited, "having supplicated God to take it under his pro-

"tection. The relics are: A prophecy of Saint "John the Evangelist concerning the end of the "world; the half of the linen with which the "Virgin Mary wiped away her tears at the pas- "sion of her son: and a bone of Saint Stephen, "the first martyr. Let us return thanks to "God."

The bone and the linen are preserved in the cathedral of Granada, and upon certain days of the year are exposed to the veneration of the pious. Philip II. wished to see these sacred rarities. The city of Granada deputed to him a canon, and the king having accidentally fallen ill, neglected not so excellect an opportunity to obtain a cure; he applied the linen to the part affected, and finding it a sovereign remedy, stole from it a thread, which he had enshrined, and placed amongst the relics of the Escurial.

But to return to the sacred mount: three men went to this mountain with intent to dig in search of a treasure; but not having discovered any thing, after three days fatigue, they were upon the point of abandoning the undertaking, when the principal among them going to the church of our Lady to pray, heard a voice within, which said to him, "Sebastian, go not away, but return "again to the mountain, and continue to dig." He communicated this revelation to his associates, who, animated with new courage, continued their

search, and at the end of two days found a piece of lead, eighteen inches long, and two inches wide, covered with characters, which after having exercised the patience of antiquarians, were at length decyphered in the following manner:

"The burned body of Saint Mesiton; who "suffered martyrdom in the reign of the empe- "ror Nero."

The work was continued, and three pieces of the metal were found, of like dimensions, and inscribed with characters similar to those of the first. The latter mentioned the martyrdom of Saint Cecil, Saint Tesiphon his brother, and several other saints.

It may be supposed the archbishop then interfered. The bodies of the martyrs were found in a calcined mass; except that of Mesiton, which was only half burned. They were taken away by the priests, and a provincial assembly was summoned, at which the most able divines of Spain and several bishops were present: the relics were declared genuine, and worthy of veneration, by a judgment pronounced after high mass, on the 30th of April, 1600.

On the sacred mount the masses in honour of the first disciples of Saint James are still celebrated; the disciples were seven in number, and burned in the grottos, which are now converted into chapels, and called the sacred furnaces.

A valuable discovery was made in these furnaces or grottos of several Arabian manuscripts, engraved on plates of lead, concealed in hollow stones, closed up by a very hard cement.

During the excavations made in the grottos, one of the stones rolled down, broke in pieces, and discovered its contents; so that every other stone which resembled this was carefully examined. There were found twenty-one manuscripts of a round figure and composed of several leaves of lead. They are all written in Arabic, except one, of which the language cannot be discovered, because the characters are unknown; but this is supposed to be Arabic also, and that it will one day be decyphered. The largest of these manuscripts is but seven inches in diameter. The bull of pope Innocent XI. permits no more to be said of them; for it must be observed, that all the manuscripts were carried to Rome, and his Holiness forbade, under pain of excommunication, all persons from speaking of what had passed at the time of the discovery, until he should have decided what might be said concerning it. But as this decision has not yet been pronounced, the canons or priests of the sacred mount, with whom I conversed for a considerable time, communicate their conjectures with much reserve.

The reader will undoubtedly be curious to

know the titles of the manuscripts. The first is the history of the establishment of the church; the second treats of the essence of God, and is said to have been written by Saint Tesiphon; the subject of the third is the ordination of Saint James, son of the apostle Zebedee; the fourth, is an apology or harangue, written by the same Saint James; the fifth, treats on the preaching of the apostles; and the sixth, of the tears and repentance of the aposle Peter the vicar. The reader will excuse me, if I express myself with the simplicity of the times in which the titles of Saint and Pope were unknown, and according to the titles of the manuscripts of which I am now speaking. The seventh, contains the life, acts and miracles of our Saviour; the eighth, treats of the certifying of the glorious book of Evangelists; the ninth, of the rewards promised to those by whom the certifying of the Evangelists is believed; the tenth, of occult mysteries, though, in fact, I know no mysteries which are not occult. This is the shortest of the manuscripts, and is full of seals and a kind of hieroglyphics. The eleventh, is a relation of the great mysteries seen by Jacob or James on the holy mount. The twelfth, the soliloquy of the Holy Virgin: this is a kind of apocalypse. The thirteenth, a book of maxims concerning the law, and the moral conduct of life, by means of

which may be obtained security, and the gift of peace. The fourteenth, the history of the famous seal of Solomon, concerning which the reader may refer to what has been written on it by Kircher. The fifteenth and sixteenth, treat of Divine Providence. The seventeenth, of the nature of Angels and their power. The eighteenth, has for its title, "Of the House of Paradise and of "Hell." The nineteenth and twentieth, contain the life of the apostle James. The twenty-first, is called *the Mute*; it is hoped that some time it will be made to speak. I could give a long catalogue of these manuscripts, but the bull obliges me to be silent. They were all declared apocryphal, because they were found to contain several expressions from the Alcoran: such as, "if one "of the virgins who are in Paradise should spit "but once into the sea, the sweetness of her "saliva would be sufficient to sweeten the "waters." Six persons, the most famous for their knowledge of the oriental languages, were appointed to examine these books of lead; they were the celebrated Athanasius, Kircher, and John Jatino, Jusuits; father Pectorano, Anthony de Aguila, father Philip Guadagnolo, and the illustrious Abraham Ecclensis. Louis Maracero was the fiscal or advocate general of this little council. They each made a translation separately; and, after having compared them, chose

one which they all signed as the best and most faithful. This occasioned many disputes, because each pretended to the preference. At length, pope Innocent XI. declared that on report of the arbitrators named, he condemned the twenty-one manuscripts; but, what is astonishing, the relics discovered near these books received the approbation of his Holiness.

The church of *Nuestra Senora de las Angustias*, or our Lady of Sorrows, at Granada, is famous, not on account of the architecture, but of the altar which is admirable, and the chapel of the Virgin which contains immense riches; precious marble, gold and silver, are there accumulated in great abundance.

The church was formerly a simple hermitage. In the environs is a pleasant walk on the banks of the Genil, where, a few years ago, stood an ancient elm which the axe should have respected: they who ordered the destruction of it were destitute of every finer sentiment or veneration for antiquity; this tree was still alive and might have served as a monument, since it was at the foot of it that mass was celebrated on the 2d of January, 1492, the day of the taking of Granada.

The field of martyrs is so called, because Ferdinand the Catholic, who there received the keys of the Alhambra, dedicated it to the Christians

who died for the faith in the *Macarras*, or subterraneous caverns of that field, which, as I have already observed, I do not believe were intended for dungeons. The bare footed Carmelites petitioned for a small enclosure, near the field, to build a chapel, of which they have made a considerable convent. In their capitulary hall there is a painting done at the time, which represents the capitulation of the castle of the Alhambra, and the surrender of the keys to Ferdinand. An inscription, at the bottom of the painting, relates the circumstances.

The monks of Saint Jerome have a magnificent convent in Granada, founded by Ferdinand Gonsalves surnamed the Great Captain. The following inscription is found on the walls of the church: *Ossa Fernando a Cordoba, magno Hispanorum duci, Gallorum ac Turcarum terrori.* "To Gonzales Fernand de Cordova, the "Great Captain of Spain, the terror of the "French and the Turks." He is interred in the church, and on his tomb is his statue in a kneeling posture.

The Carthusians have also a superb house without the city, the cellars of which are famous for the very old and excellent wine they contain.

Granada was formerly called *Iliberia*, and founded, if we will believe some writers, by Li-

beria, a great grand-daughter of Hercules, daughter of Hispan, and wife to Hesperus, a Grecian prince, and brother to Atalanta. Others who support their assertions by proofs, to the full as satisfactory, maintain that it was founded by *Iberus*, grandson of Tubal, and that it took the name of Granada, or *Garnata*, from Nata the daughter of Liberia; this word being composed of *Gar*, which, in the language of the time, signified grotto, and *Nata*, that is, the grotto of Nata, because that princess studied astrology and natural history, and delighted in the country. It is certain that such a person as *Nata* or *Natayde*, existed in the first ages of the foundation of Granada, and that in the place where the Alhambra now stands, there was a temple dedicated to *Nativola*. The date of the foundation of Granada is said to be 2808 years before Christ. We know that in the time of the Romans it was a municipal colony.

A description in Latin of Granada, such as it was, in 1560, written by a merchant at Antwerp, named George Hosnaliel, who travelled into Spain, is to be found in the work, entitled *Civitates, orbis terrarum*, printed at Cologne in 1576. This book also contains a good plan of the city of Granada.

ROUTE FROM GRANADA TO CADIZ, BY ANTEQUERA AND MALAGA.

After leaving Granada, we cross the famous *Vega*, or flat country. This is a plain eight leagues wide, twenty-seven in circumference, and surrounded by high mountains which serve it as ramparts. It is watered by the Genil, the Darro, the Monachil, the Vagro, the Dilar and thirty-six fountains. There are few plains in the world upon which more human blood has been shed, since it was, during several centuries, the great theatre of the obstinate wars between the Spaniards and the Moors.

There is a proverb in Granada which says, *a quien Dios le quiso bien, en Grenada le dio de comer*,* which may be said to be true, as far as respects the beauty of the country, the tempera-

* In Granada God gives all the necessaries of life to those by whom he is beloved.

ture of the climate, and the charming situations of which nature has there been prodigal.

Santa Fé, built by Ferdinand and Isabella, is two leagues from Granada. Whilst the Spaniards besieged that city, their camp having taken fire, they resolved to form another more durable and not liable to the same accident. The new camp has become a little city, which contains only two long streets. The road is agreeable, edged with great trees, and enclosed by green and pleasant hills.

Loxa, a considerable town built upon the banks of the Genil, and at the foot of a mountain, is one day's journey from the capital. Loxa, like all the towns built by the Moors, has a good appearance from without; it is in a strong situation and surrounded by inaccessible rocks. We still see the remains of a castle which served for its defence, and is now become the peaceful abode of a hermit. The Moors did not foresee that most of their palaces and fortresses would one day serve as retreats to Christian Cenobites: such, however, has been the fate of the edifices they have left; the castles of Morviedro, Saint Philip, Granada, Loxa, &c. are inhabited by monks and hermits.

The environs of Loxa are very fertile, and produce excellent fruits; the mountains are covered with pasturage and cattle.

After leaving Loxa, you cross Mount Orospeda; and in the neighbourhood of Archidona, a city built in the midst of rocks, you discover the *Pena de los Enamorados:* a rock which has been rendered famous by two lovers.

A young and handsome French knight was made prisoner by the Moors at the time they still possessed Granada. His fine person and politeness made such an impression on the Moorish sovereign that he granted him his liberty, and, for some time, retained him near his person that he might enjoy the pleasures of the court. The king had a daughter, who could not see the youthful stranger without feeling for him the most violent passion. He perceived the impression he made upon her, and the charms of the young princess equally acted upon his heart. They found several opportunities of meeting and declaring the love they had for each other; but their happiness was not lasting, their mutual affection was discovered, and fearing to become victims to the rage of the Moorish monarch, they resolved to escape the same night, and go to be united among the Christians. They left the palace together, and were soon pursued; having no time to lose, they climed up a rock extremely high, but the people sent in pursuit of them presently came up to the place and surrounded it. The young couple, seeing no hope of escap-

ing, fell into each other's arms, and threw themselves from the top of the rock, which is still called the Lovers' Rock.

After travelling four leagues over mountains and along a very bad road we arrive at Antequera, a very ancient and considerable city, situated half in the plain and half upon a mountain. The streets are large and the houses well built.

Antequera was founded by the Moors on the ruins of the ancient *Singilia*; the necessity they were under of fortifying themselves against the enemies by which they were surrounded, and of always chusing situations where art might easily second nature, induced them to build at the extremity of this city a castle, which they strengthened as much as they could by means of several towers and iron barriers. Several kinds of antique arms collected by the Moors are still preserved in this castle; there are also helmets, suits of armour, and iron shields of excellent workmanship: some of them are trebly covered with leather. There are also a great number of pikes, javelins, and bows and arrows.

In the first church I entered at Antequera I heard from every part of it the singing of birds. I endeavoured to discover the habitation they had been able to provide themselves in this holy and frequented place, when I perceived several cages,

suspended in the different chapels, in which larks, and canary-birds sing praises to the Lord.

The principal church of the city has nothing remarkable but a bad figure representing Christ in the mount of olives; it would be difficult to ascertain the number of hearts, arms, feet and thighs of silver suspended near the statue.

Antequera is famous from having been a long time the residence of Solano, a simple, honest, and ignorant man, but who by the observations he had made upon the pulse, had acquired knowledge sufficient not only to predict the crisis of a disease, but to determine the nature of it, and the hour when it was to be expected.

Solano was born in the year 1685, at Montilla, a small town of Andalusia, six leagues from Cordova; he studied physic in Granada, whence he went to gain practical knowledge to Illora, where he married at twenty-seven years of age. His fame having reached Antequera, he settled there as an honorary physician of the city; a place he held until his death, which happened on the 31st of March, 1738. Solano had fifteen children, seven of whom were males; he published his observations upon the pulse, in one volume in folio, entituled *Apollonis Lapis Lydos*, or the Touch-stone of Apollo. This work long remained unknown in Spain, until falling into the

hands of M. Nihell, an English physician, who resided at Cadiz, he conceived such an esteem for the author, that he made a journey to Antequera on purpose to see him; he remained there two months, saw Solano's practice according to the new theory, which was the intent of his observations, and was astonished, as he himself declares, in the English translation he gave of the work, at the truth of his prognostics, and the admirable cures he daily performed, solely from the knowledge he had acquired of the pulse. He knew the crisis of every disorder, the hour it would happen, of what nature it was to be, and the peculiar mode of treatment it required.

A relation of these facts may be found in the work of M. Nihell, and in the letters of Feijoo The work of Solano became a new æra in the history of physic, and prepared the way for the useful researches of M. Bordeu, Cox, Flemings, and Fouquet. Some physicians, however, have still their doubts as to the infallibility of Solano's method, but the importance of the subject certainly requires, that all who profess the art of healing, should take the trouble to examine its merits.

Antequera was taken from the Moors by the Infant Don Ferdinand, and at the siege of it he employed gun powder, or thunder, as it is called by the ancient historians. It is said, that the

Moors, after all supplies of water had been cut off from them, digging in a fountain in the city, found written upon the first stone to which they came, *quando esta pida se acabara, entonces se ganara Antequera de Christianos*, "when this stone is discovered, Antequera shall be conquered by the Christians." After the capitulation, two thousand eight hundred and fifteen persons were found who went out of the city.

Two leagues from Antequera there is a fountain, the water of which has the property of curing several disorders particularly the gravel. the following inscription discovered near the place, proves, that the virtue of the water was known in antiquity.

IOVI DIVINO ARAM
L POSTVMIVS STATILIVS
EX VOTO D D. D

It is now called, *la Fuente de la piedra*, the fountain of the stone.

The road from Antequera to Malaga lies principally over high mountains, which present nothing agreeable to the eye and after travelling four leagues upon the back of a mule, for there is no carriage road, you arrive at an inn. The country now becomes agreeable, less mountain-

ous, and more cultivated. The next stage from the venta, or inn, is Malaga.

This is a small but a very ancient city. The Phœnicians built it several centuries before Christ, and called it *Malacha*,* on account of the great quantities of salt fish sold there. Ptolomy and Pliny give it the name of *Malaca*, and the latter adds that it belonged to the allies of the Romans, *Malaca cum jure fœderatorum*. Antoninus, in his Itinerary, describes a road from Castelon to Malaca, and another from Malaca to Gades, or Cadiz.

Strabo speaks of it as a Carthaginian colony, very commercial and famous for its salted provisions.

It is at present a handsome city, at the foot of a high mountain: the port is safe, and the mole lately supported by a magnificent quay. The commerce of Malaga is, at present, confined to the wines made in the country, and known and esteemed throughout Europe, the fruits of the soil, and brandies.

It is the seat of a very ancient bishopric, suffragan to Granada. The first bishop known of it was Patricius, who, in the year 300, assisted at the council of Illiberis; he had successors until the Moors conquered Malaga. They kept

* מלח (*Malach*) Salt

possession of the city until the year 1487, when it was taken from them by Ferdinand V., who reduced it by famine.

The cathedral is spacious, well built, and elegant, but the figures of the apostles, in the kind of dome, which covers the great altar, are in a very bad taste.

The façade, which is mostly of blue and red marble, would be tolerably handsome, were it not dishonoured by a shabby bas-relief of white marble.

The inhabitants of Malaga are extremely affable.

After leaving this city, you are obliged to return to Antequera, and to cross the immense plains you had already passed. Sterne is right in saying, that a traveller knows not what to do with a plain, but it is useful to a labourer. It is true, he reaps the fruit of his industry, and under this point of view it becomes interesting to a man of sensibility.

A few leagues from Antequera, you arrive at Roda, a little village well situated, and afterwards at Pedrera, a considerable town. The road is even and agreeable, and the country well cultivated as far as Ossuna. I never saw trees with such pleasure, as the first I met with after passing through Pedrera, so melancholy had I become in the dreary plains of Antequera.

Ossuna is a seigniory, and has not the title of a city; it is, however, very ancient, and well peopled. It is said to have been formerly strong, less by its ramparts than by a fountain in the middle of it, which furnishes water to the inhabitants, whilst the whole country, for eight miles round, is totally deprived of that necessary article. Cæsar besieged Ossuna, and was obliged to bring his provisions, water in particular, from a great distance.

From Ossuna to Puebla de Cazalla, nothing is to be seen but uncultivated and marshy plains. The road is a league wide, which gives the traveller a great choice of ground. The situation of the Puebla is charming.

From Puebla the road is but little raised, and lies through marshy plains, in which there is not so much as a cottage, and the eye meets with nothing to repose on, except dirt and thistles, until you arrive at El Harrahal, a small town tolerably well built. Utrera, a considerable and well peopled town, is four leagues from El Harrahal; and the road, like that from Puebla to the latter, lies through an uncultivated country. The road to its *calvary* is delightful; shaded on one side by an alley of great trees, planted without order, and on the other adorned by a bank of flowers and verdure. I passed an hour in it, stopping at each cross to gratify my sense of smelling.

with the perfumes which were shed upon the sacred road. Afterwards went to see the principal church, dedicated to Saint James, it stands upon a kind of hill surrounded by a terrace, agreeable from its situation, but it is ornamented in an odd manner, such as with death heads, and menacing inscriptions against sinners. In truth, I know not what to think of certain hypochondriacal enthusiasts; life is a cup full of bitterness, and they fear lest it should not have a sufficient quantity of gall.

The common church is very ordinary, but contains several chapels richly decorated, and among others that of the *Santissimo Christo*, the altar of which is of silver. I saw many people prostrate before this chapel, to such a degree does a silver altar inspire devotion.

Utrera has a magnificent square, surrounded with elegant houses, all the windows of which have iron balconies.

The same plains continue from Utrera to Las Cabezas, but become much more dangerous, especially in winter, by the deep marshes with which they are covered.

Cabezas is a considerable village, built on a hill, at the beginning of a chain of mountains. It contains several ruins, which sufficiently prove it must have been formerly a great city. The device of the village is: *non se hace nada nel mondo sin del*

rey senza Cabezas: nothing is done in the king's council without good heads; a motto alluding to the name of the village, *Cabezas*, or *heads*, but not always true. A little further on is the Venta of Alcantarilla, near a village, whence it takes its name. Not far from this inn, the Romans built a bridge, which is still remaining, to pass the marshes formed by the Guadalquivir. It was shut in at each end by a gate, over which were two high towers. This bridge is said to have been formerly ornamented with magnificent columns of green jasper, which at present decorate the great altar of the cathedral of Seville.

Two leagues from Alcantarilla, the marshes disappear, and the road to Xeres de la Frontera lies through a fertile and well cultivated country. Xeres is a considerable city, situated upon the bank of the Guadalete, contains about fifteen thousand inhabitants, and is, in general, well built. Antiquarians say, it was the ancient *Asta Regia*; but it seems more probable that it was built upon the ruins of that city.

The country is extremely fertile, and famous for its white wine, much esteemed throughout Europe, and of which a great quantity is sent to the Indies. In the city there are a great number of nobility, and several very eminent commercial houses. Near Xeres, in 712, the famous battle which decided the fate of Spain, was

fought and lost, by Roderic, the last king of the Gothic race. The battle was so decisive, that it occasioned the total ruin of that people, and left Spain, during several centuries, in possession of the conquerors.

Two leagues from Xeres is Port Saint Mary, a town situated in a very pleasant plain, at the mouth of the river Guadalete. It is a large, rich, and populous place, but without any kind of fortification; the streets are wide, and contain many elegant houses. It may be said to be one of the handsomest towns in Spain. The principal church is a beautiful building, adorned with several statues of bronze, finely sculptured. The environs are extremely pleasant, and perfumed by the fragrance of the orange groves. The walk, called the *Alameda*, is planted with trees impenetrable to the rays of the sun, and embellished with several fountains. The springs of port Saint Mary are excellent, and furnish supplies to the city of Cadiz, of which the water is so brackish it is unfit to drink. The fresh water of Saint Mary is sent to Cadiz in boats, and when the north wind prevents these from venturing out, that city is deprived of one of the principal necessaries of life.

Port Saint Mary is situated opposite Cadiz, and from the mole the town and the bay may be distinctly seen, as the distance is only about two

leagues Boats, however, are frequently lost in passing; and the sailors never fail, when they reach the bar, to pray the souls in purgatory to intercede for them, which prayer is always followed by a collection.

The Mole of Saint Mary is large It is a magnificent terrace of wood, near a hundred feet square, projecting into the sea, and surrounded by a balustrade, and commodious seats You descend to the water by three large steps, and here embark for Cadiz, after having been searched; which searching is repeated, when the boat or vessel has got some hundred paces out to sea; notwithstanding which, the traveller is again searched on entering the bay, and again, for the fourth time, on his arrival at the gate of Cadiz. This vexatious practice is no where more frequent than in Spain, and especially at Cadiz. Government keeps in pay a number of wretched mercenaries, who, for the value of half a crown, would suffer all the smugglers on earth to pass them unnoticed, while they are scrupulously careful to empty the pockets of every honest man. In all the towns of Spain this tax is imposed on delicacy, both on entering and leaving them. The traveller must not refuse a present to the guards of the custom-house, if he wishes to avoid being searched, insulted, and delayed. The most insolent among these greedy retainers to the revenue

are those of Cadiz, they have the impudence, if you only pass the gate of the city to go to the pier, to ask you for something to drink, in a tone and manner which very plainly signifies "give, or we will search you." The government ought to pay attention to this petty tyranny and extortion, which is the more offensive, since it is exercised by the very dregs of the nation.

CADIZ.

CADIZ was not less famous in antiquity, than after it became the general staple of commerce from Spain to the Indies.

The Phœnicians had no sooner landed in Spain than they founded a city, which they named *Gades* (or enclosure) upon that tongue of land which the Greeks believed to be the western extremity of the world.

This place became very powerful under the empire of the Romans. They embellished it with several temples, and, if the ancients may be believed the ceremonies and dogmas of religion, had there a more sublime meaning than in the rest of the world. Altars were dedicated to the year, the months, to industry, the divinity of commerce, and, what is still more surprising, in a city founded by the love of gain, Gades contained the statue and temple of poverty. The

temple of Hercules, built by the Phœnicians, was the most famous; it was there he vanquished the triple Geryon. The great antiquity of the temple gave rise to fabulous tales. Among the numerous columns with which it was decorated, there were two of brass, upon which unknown characters were engraved. Some authors assert, that these characters only recorded the sum of money expended in building the temple. According to the Roman historians, it was near the same place that Julius Cæsar found that statue of Alexander, which inspired his ambition with such bitter complaints. No sacrifice of animals was made in this temple; nothing but incense was burned within the walls: and by an institution, not remarkable for politeness and difficult to be explained, women and swine were forbidden to enter it. The priest who offered up the sacrifice was to be chaste, to have his head shaved, his feet bare, and his robe tucked up. Some authors pretend that there was no statue in the temple, not even that of the Divinity to which it was dedicated. By Hercules the Phœnicians meaned to indicate the almighty power of the Supreme Being*.

The small peninsula on which Cadiz is situated

* Sed nulla effigies simulacraque nota deorum,
Majestate locum et sacra implevere timore.
Sil. Ital.

embraces a very considerable extent of the sea, and with its two extreme points, called *Los Puntales*, forms a noble bay, the work of Nature, which is about three leagues long, and two broad. Its entrance is in breadth a short league, or, according to father Labal, only five hundred toises. The two points appear contrived expressly to defend the bay.

The town of Cadiz occupies the northern part of this projection of land, and is at present much larger and handsomer than when father Labal saw it. He compares it to Bayonne for size, but for populousness it cannot enter into comparison with this latter city. Its form is nearly square, and Nature seems particularly to have designed it for a place of strength. On the south side it is rendered inaccessible by the sea, from the height and steepness of the shore: on the land side it is defended by two strong bastions; and to the north, by several sand banks, and very dangerous rocks. The point which runs out toward the west, and which was called the World's End, is defended by a fort, named Saint Sebastian, which covers the entrance of the bay; and on the east side it is protected by the castle of Saint Philip.

The streets of Cadiz are broad, straight, and at present almost all paved with a large white and smooth stone, which care has been taken to

cut in such a manner, as to prevent horses and mules from slipping. The houses are large, commodious, cool, and well contrived; and the number of merchants, of the most extensive connections and immense property, who reside there, can scarcely be imagined, in fact, the whole city is engaged in trade.

Cadiz contains several regular squares; the largest is that of Saint Antonio; but what is, perhaps, equally remarkable, is the church of that name, which formerly was only a simple hermitage. But during the plague of 1648, the statue of the saint having frequently been at the trouble of leaving his niche to go and heal the sick in the city, the grateful inhabitants thought they could do no less than build him a handsome church, which is now become the church of one of the parishes.

The Franciscans, or Recollets, settled themselves at Cadiz in the year 1608. They had at first only a very small house in the square *de la Verde Cruz*, (or of the green cross) but they have now given their name to the street which they inhabit. Their present flourishing state is to be ascribed to the Holy Virgin and a French merchant, named Peter Isaac, who entered into partnership with the queen of heaven, for the management of a business by which he gained fourteen thousand ducats. Isaac was honest

enough to carry to the Franciscans the share due to the Virgin, and afterward made them a present of his own part of the profits, for the pleasure of being buried in the church of these good fathers, who thus obtained the whole sum.

SEVILLE

THE ancient name of this city was *Hispalis*, which name was preserved to it by the Latins. The Goths from Hispalis made *Hispalia;* but the Arabians, who came after them, not pronouncing the *p*, called it *Isbilia*, of which the Castalians have made Sevilla. Arias Montano derives the name *Hispalis* from the Phœnician word *Spala* or *Spila*, which in that language signifies plain or field of verdure, whence the several names *Hispal, Ispalis, Spalis*, and *Spalensis*, given to Seville, are derived. The Romans granted it the privileges of a Roman colony, and called it *Julia Romula*, or little Rome.

Hercules is said to have been the founder of Seville, and the opinion is so general, that it is current among the common people by long tradition; it is even inscribed on the gates of the

it is true Cæsar is given to Hercules as a

companion Over the gate called the *Carne*, because it leads to the shambles, is the following inscription.

Condidit Alcides, renovavit Julius urbem,
Restituit Christo Fernandus tertius heros.

These two Latin verses are paraphrased in the Castilian tongue, over the gate of Xeres

Hercules me edifico,
Julio-Cesar me cerco
de muro y torres altas
y el rey santo me gano
*con Garci Perez de Vargas**

Over an ancient painting of Seville were these words:

Ab Hercule et Cæsare
nobilitas,
A se ipsa fidelitas.

There still remain in Seville several statues of Hercules and Cæsar, besides that supported by two antique columns at the *Alemeda* Of the

* Hercules founded me. Julius Cæsar surrounded me with walls and high towers. The holy king conquered me with Garci Perez de Vargas .

forty-three Hercules, mentioned in history or fable, two came into Spain; one was a Lybian, the other from Thebes. The latter came to Cadiz with the Argonauts, and went thence to Gibraltar, where he founded a city, which he called *Heracica*. This Hercules came about a thousand years after the other, so famous for his twelve labours, his strength, and courage. It remains to be known which of the two founded Seville.

CORDOUA.

The city of Cordoua is very ancient: it was illustrious in the time of the Romans, and known by the name of *Corduba* and *Colonia Patricia*; the name of *Patricia* only was frequently given to it, as appears from several coins, and from an inscription on an antique marble, now a holy water pot in the church of Saint Marina.

D. M. S.
M. LVCRETIVS. VERNA. PATRI
CIENSIS. ANN. LV.
PIVS. IN SVOS. H. E. S. SIT. T. T.
LEVIS.

This city has preserved nothing of its ancient grandeur, except a vast enclosure filled with houses half in ruins; and the famous mosque,

built by Abdalrahman in the eighth century. This monument is really worthy of the attention of the curious. After the conquest of Cordoua it was converted into a cathedral, and not more than half of it now exists; but such as it is, nothing would equal its magnificence were the height proportioned to the extent.

As I was walking in the cathedral, I observed a grave newly dug, which was not more than a foot and a half deep. I was curious to know for whom it was intended, and soon heard the singing of priests, and perceived a few lights, and a long case covered with a black cloth. The bier was opened and within it I saw a corpse covered with rags, and the feet in a pair of torn shoes: in this state it was put into the grave. I was astonished that a person apparently in such wretched circumstances should be interred in the cathedral, and still more so, that in a climate so warm as that of Cordoua, the body should be laid no deeper than a foot and a half from the surface of the earth. With respect to his poverty, I was told that he died at the hospital; but, being of the confraternity of souls, he had a right to be interred in that place; and as to the shallowness of the grave, it was the custom.

The ancient palace of the Moors has been converted into stables, in which an hundred Andalusian horses are usually kept. Their genealogy

is carefully preserved; the name and age of each is written over the place in which he stands, and, as the horses are very spirited, their hinder feet are fastened down to iron rings fixed to a staple in the ground, but notwithstanding this confinement they shew all their vivacity. The mares are kept in the environs of Cordova, and, in the proper season, the horses are led to them: the foal always receives the name of the dam. Among the Andalusian horses, those of the kingdom of Jaen, and especially the environs of Baeza are most esteemed. The horses of Andalusia are naturally chaste, and there is nothing to fear in putting them near mares; but after they have once known them, they are very difficult to reduce to obedience.

All who have written on Cordova have called it the mother of men of genius. In the first ages after the foundation of this city, it possessed a university, in which all the sciences were cultivated; Strabo says, the ancient books of the Turdetani, their poetry and their laws, written in verse, were here preserved.

Under the Romans this university was not less celebrated for philosophy, morality, and the art of oratory: it had also a Greek professorship. The elder Seneca, who wrote *the Art of Persuasion*; Lucius Annæus Seneca, preceptor to Nero; Gallio, a famous orator; Acilius Lucanus, celebrated

for his eloquence, grandfather to the poet Lucan; Portius Ladro, whose art of rhetoric rendered him as famous in Rome as in Cordoua, and of whose works there remains to us only one harrangue; Manelus, master of the elder Seneca; Lucan, well known by his Pharsalia; Seneca, surnamed the tragedian, to distinguish him from the philosopher; and Seneca the historian, who wrote the abridgment of the Roman history, known by the name of the Epitome of Florus, all studied there. Cicero, in his oration for the poet Archia, mentions several famous poets of Cordoua who went to Rome, and among others Sextilius Henna, of whose writings there remains but one elegy, in which he laments the death of the Roman orator.

The Moors preserved to the university of Cordoua the reputation it had acquired; Avempace and Algazel, philosophers, of whom Saint Thomas makes mention, professed morality there. Alialbohacen and Aliaben-Ragel, men of profound erudition among the Arabians, were brought up in it. Abenzual, surnamed the Wise, a great astrologer, philosopher and physician, took lessons there, and it was within the same walls that the thirty philosophers and physicians, who composed and put in order the works known under the name of Avicenna, were med: this is confirmed by Garalai, by which

prince they were supposed to have been written, because they were dedicated to him. Amongst the learned Moors to whom Cordoua gave birth, were Albermarcar, Abramo and Mesalco, physicians, astrologers and philosophers: Rashez Almanzor, known by a number of curious medical works, and the history he wrote of the conquest of Spain; Averroes, called, by way of eminence, the Commentator; and Aben Regid, who wrote the work, intitled, *Of the Division and Conquest of Spain.*

LA MANCHA

The first village in this country famous for the amours and adventures of Don Quixote, is El Viso. The first woman I saw there appeared to me handsome and well made, and I observed that the dress and manners, which Cervantes has so well described in his inimitable work, are still to be found in that district. There is no labourer nor young female peasant who is not well acquainted with Don Quixote and Sancho; and in the *Venta* of *Quesada*, there is a well which still bears his name, that being the place where the valorous knight is supposed to have passed the whole night under arms. Such is the fate and reward of men of genius: their works acquire fame, and have their monuments even in the country of the authors.

El Viso is a considerable village. The young women are employed in spinning the finest wool

of the country, and, after getting the yarn died of several colours, make it into garters extremely well wrought, and ornamented with witty devices. Val de Penas, four leagues from Viso, is another considerable village, famous for its red wine, which is the best and most wholesome in Spain: it is much esteemed in Madrid, and served at the king's table. The environs of this village are well cultivated, and the road is good and even to Manzanares, a little village, in which I remarked the liveliness for which La Mancha is so celebrated.

This is the most cheerful country in Spain; the inhabitants are affable, and great lovers of music and dancing; the women are tall, well made, and have handsome features. A player upon the guitar, and a singer of seguidillas, are persons in great request in this part of the country. The girls, young men, and married women, assemble at the first sound of the instrument; the concourse is generally at the *Posada*, as the most convenient and extensive place; the best voices sing seguidillas, and the blind accompany them upon their instruments. The stranger is astonished at seeing a labourer in the dress of Sancho, and wearing a broad leathern girdle, become an agreeable dancer, and perform all his steps with grace, precision, and measure. The women besides have a *Meneo*, as it is called, or a

certain rapid movement, a flexibility, a yielding attitude, such voluptuous postures, and steps so languishing, graceful, varied, and just, that while seeing a pretty woman dance, a philosopher would find his wisdom troublesome.

La Mancha is the province of Spain in which the inhabitants sing and dance the most: their songs and seguidillas are peculiar to that part of the kingdom; and it is to be remarked, that to singing and dancing the *Manchegas* add the merit of poetry. The seguidillas composed in French are in much esteem throughout all Spain. Most of them are voluptuous, and turn on the subject of love or absence. Some are satirical. The sentiments of several which I have heard repeated were delicate and poetically expressed.

The cinnabar mine of Almaden, which, according to Mr. Bowles, is the richest of the kind yet found, the most curious for its properties, and one of the most ancient that has ever been worked, is in La Mancha. The church, and a great part of the village of Almaden, which contains upwards of three hundred houses, were built from the produce of the cinnabar, and all the inhabitants subsist by the mine. The exhalations of the mercury are not dangerous to men, animals, or plants, as has been supposed; the galley slaves sent to work the mine are robust and healthy, though several among them are wicked

enough to feign being ill of the palsy. Each of these costs the state twenty-pence a day, and there is not a labourer in Almaden who has not offered to do more work for half the price.

The direction of the mountain is from north-east to south-west. M. de Jussier has given a very good description of the furnaces used to extract the mercury; which is inserted in the Memoirs of the Academy of Sciences for the year 1719. The invention of these furnaces is due to a Spaniard, Don Juan Alfonso de Bustamante, and they are at present used in Hungary. Five or six thousand quintals of mercury are annually produced from the mine of Almaden, a part of which is used in extracting silver from the mines of Mexico. The Spaniards first discovered and employed this simple and ingenious means in 1566, in the districts where wood was scarce. It is true, that before that time the gold mines of Hungary were worked with amalgama. The Spaniards contrived to render a mineral stone, in which the metal was imperceptible, into impalpable powder, and to form from it masses of twenty-five quintals; afterwards to mix it with green copperas and lime, reduced also to very fine powder, a certain quantity of water, and thirty pounds of mercury, in distinct portions, and not all at once. The mass formed of these different substances is frequently stirred, and the fixed alkali of the lime

being dissolved by the motion, acts upon the acids of the salt and copperas. This action produces a fermentation and violent heat, which destroy the particles of iron or copper that may be in the mine, and the imperceptible particles of silver escape from the prison in which they are shut up, and unite with the mercury, which amalgamates with them. This mixture forms the paste which in Mexico is called *Pina*. By these means about two ounces of silver per quintal are extracted from the mine, which in the common method would not produce a sufficiency to pay for the working. The exact quantity of mercury lost in the operation is not ascertained; the most probable opinion is, that as many ounces of mercury are lost as there are ounces of silver extracted, and the pound of mercury delivered at Mexico costs nearly as much as an ounce of silver.

At a few leagues from Manzanares is the little village of Villa-Harta, where it has been pretended that the river Guadiana runs under ground for several miles, and that the road lies over it, which it is asserted gave occasion to a Spaniard, who was a slave in Africa, to say, that his king was one of the most powerful monarchs in the world, and that among other wonders to be found in his dominions, there was a bridge seven leagues long. But this bridge is a mere fable, according

to the best geographers, who assure us that the Guadiana does not really flow under ground, but only runs between the windings of some high mountains which conceal it from the sight for a considerable distance, after which it again appears at the lakes called *Los ojos de la Guadiana*.

At the distance of a league from Toledo there is a charming meadow on the banks of the Tagus, planted with several groups of trees; the meadow is called *La Huerta del Rey*, the king's garden. The Moorish kings, when they were in possession of Toledo, had a pleasure house there.

TOLEDO

The origin of Toledo is uncertain. According to Silva, in his enquiry concerning the manner in which Spain was peopled, some Jews established themselves in the place where Toledo now stands 510 years before Christ, and called the city they founded *Toledath*, which in their language signifies *mother of the people*. This origin is equally noble and doubtful.

We know that Toledo was a Roman colony, and made the depository of the treasures sent to Rome.

From the Romans it passed under the dominion of the Goths, Leovigild resided there, and embellished the city, which became more considerable under his successors.

The Moors took Toledo in 714, and reigned here until the year 1085, when it was taken from them by Alphonoso VI. who styled himself em-

peror of Toledo, whence it took, and has preserved the title of royal and imperial

The town house, called *del Ayuntamiento*, is near the palace of the archbishop; its elegant architecture, said to be by Dominico Greco, is not in any respect inferior to that of the finest edifices in Toledo. The columns are Doric and Ionic, and the towers and other ornaments by which they are accompanied, are worthy the examination of connoisseurs. The following verses are inscribed on the wall of the staircase:

Nobles discretos varones
Que gobernais a Toledo,
En aquestos escalones
Desechad las aficiones,
Codicias, amor, y miedo;
Por los comunes provechos
Dexad los particulares:
Pues vos fizo dios pilares
De tan altissimos techos,
Estad firmes y derechos. *

* Noble and judicious men who govern Toledo, leave your passions on this stair-case; leave there love, fear, and the desire of gain. For the public benefit forget every private interest, and serve God; he has made you the pillars of this august palace, be ever firm and upright.

Toledo, as is well known, was formerly famous for the exquisite temper of the sword blades made there; and the genuine ones that still remain are sold at an exorbitant price. It is said that the secret of hardening them has been again recovered, and experiments have been made with blades lately fabricated there, which seem to justify this assertion. When one of these has undergone the operation of tempering, if it is in the least notched by striking with it several violent blows on an iron head-piece, it is rejected. Almost all that are made here, it is said, will stand this proof.

Two centuries ago Toledo contained more than two hundred thousand inhabitants, but at present it scarcely has thirty thousand. When a house falls to decay it is never rebuilt; and in twenty years more this city will be little else than a heap of ruins.

Toledo is built upon rocks, and commanded by eminences, which seem to present the image of sterility; yet, in the midst of these precipices, the traveller finds, to his surprise, several fertile and charming situations, murmuring streams, and verdant retreats, impenetrable to the burning rays of the sun. These places are called *Cigarrales*; the road to them is rough and fatiguing, but when we have surmounted the difficulties

of arriving at them, we are not easily induced to quit them.

From Toledo it is a day's journey to Madrid. The road lies through several large towns, of which Getafa is the last and the most considerable

MADRID

MADRID was long only an obscure town, appertaining to the archbishops of Toledo; but while so many flourishing and illustrious cities, enjoying every advantage of situation, have sunk into deserted villages, this town, built in a sterile and ungrateful soil, has become one of the finest cities in Europe.

On approaching Madrid, nothing announces to the traveller that he is near the capital of the Spanish monarchy. The inns within two leagues of that city are equally dirty and destitute of all conveniences with those in every other part of the kingdom. The soil appears barren, and without either trees or verdure. But on arriving at the banks of the Manzanares, a superb and extremely necessary bridge, though it has been ridiculed by the question, "where is the river?" notifies the vicinity of the royal residence. This

bridge is about a thousand paces in length and, at the beginning, about twenty two in breadth, though it narrows towards the center, where it is not more than twelve. It is built of cut stones, and has a parapet breast high. The gate of the city which leads to it is called the gate of Segovia, from which the bridge has taken its name. It was built under Philip II, after the designs of the famous John de Herrera. The bridge of Toledo, which is much more modern, cannot compare with it for beauty, as it is ornamented in an extravagant taste with arches, as are the greater part of the bridges of Spain.

Almost all the streets of Madrid are straight, wide, clean, and well paved. The largest and most frequented are the street of Alcala, that of Atocha, that of Toledo, and the *Calle grande*, or great street. Madrid has also several squares, which, in general, are not very regular. The principal are those of San Joachim, Sol, Las-ganitas, San Domingo, La Cevada, and the Plaza Mayor. The latter especially deserves notice for its spaciousness and regularity, and the elegant and lofty houses it contains. It is fifteen hun-

* *Mille pas;* Mr. Twiss says, it is six hundred and nine-five feet long, and thirty-two broad. It has nine arches. The bridge of Toledo, which, according to the same traveller, is *the finest*, has also nine arches, and is one hundred and eighty feet long and thirty-six broad.

dred and thirty-six feet in circuit. The houses, of which there are a hundred and thirty-six, are of five stories, ornamented with balconies, the first of which, supported by pillars, form a piazza round the square, where the inhabitants may walk under cover. In the middle of the square a market is kept.

The streets and squares of Madrid, except the Plaza Mayor, which I have just described, are ornamented with fountains in a very ill taste. Those most to be distinguished in this particular, are the fountain of the small irregular square called Plaza di Antonio Martin, and that of the square named Puerta del Sol. The others are not more magnificent, though less ridiculous. The water of all these fountains is excellent; and the air of Madrid, though the weather be variable and uncertain, extremely pure. It was this purity of the air and excellent quality of the water which induced Philip II. and his successors to fix their residence in this city.

The houses are, in general, built of brick; there are several which are large and handsome; but I found few that are to be compared to the elegant edifices of the rue Grenelle, or the faux-bourg St. Honoré, at Paris.

The city of Madrid contains fifteen gates, eighteen parishes, thirty-five convents of monks, and thirty-one of nuns; thirty-nine colleges, hos-

pitals, or houses of charity; seven thousand three hundred and ninety-eight dwelling houses, and about a hundred and forty thousand inhabitants. The Lombard traveller, father Caimo, tells us, that fifty thousand sheep, and twelve thousand oxen are annually consumed there; to which his editor has added a ludicrous estimate of the onions and leeks devoured there, which he says, amount to 97000000000000000000000000000045. But this writer would not at present have any reason to complain of the disagreeable smells of the streets, nor would he find all the perfumes of Arabia necessary to defend himself from them.

The environs of Madrid present the traveller with nothing agreeable except the banks of the Manzanares, where he finds shade, coolness, and verdure; for what is called *Las Delicias* (the delights) on the side of the gate of Atocha, is little deserving of the name, as the most offensive smell continually exhales from a stagnant canal, called the canal of Manzanares, which has long been begun, but is not yet near finished. It cannot be denied but it would be of considerable utility for the facilitation of conveyance, and would work several mills which have been built on its banks; but its waters will always have so little motion, that there is too much cause to fear they might give birth to fevers and putrid diseases in the four or five leagues of country through which they are to take their languid course.

ACADEMIES.

There are four academies in Madrid. The first is the Spanish academy founded in 1714, in imitation of the French academy; and consisting of twenty-four members, including the president Its device is a crucible on burning coals, with the motto, *limpia, fixa, y da esplendor*; it purifies, fixes, and gives lustre. Its first object was the compilation of a dictionary of the Spanish language, which was published in six volumes folio, and of which a new edition is now preparing. The letters A and B have already appeared, and contain four thousand more words than in the former edition; and the letter C will receive still greater additions. The same academy is also employed on a superb edition of Don Quixote, adorned with elegant engravings, and collated with all the former editions.

The second is the academy of History, which owes its origin to a society of individuals, the object of whose meetings was to preserve and illustrate the historical monuments of the kingdom of Spain. Their labours met the approba-

tion of Philip V. who, in 1738, confirmed their statutes by a royal cedula. This academy consists of twenty-four members, including the president, secretary, and censor. Its device is a river at its source; and the motto, *in patriam populumque fluit.*

The other two academies are the academy of the Fine Arts, Painting, Sculpture, and Architecture, and the academy of Medicine. The latter is held in no great esteem.

The English reader may not, perhaps, be displeased with a relation of what passed in the academy of history at Madrid, on the subject of Dr. Robertson's History of America. This work was received in the manner it deserved, and great praises were bestowed on the author for having spoken with more moderation than others of the cruelties exercised by the first Spaniards in the New World. A translator was chosen from among the members of the academy, that the history of Dr. Robertson might be known throughout the whole kingdom of Spain, and become, if I may so speak, a national book. M. Campomanes was desired to write to this respectable historian in the name of the academy, and to inform him that he was admitted a member, as a proof of their acknowledgment, and of the esteem they had for his work. M. Campomanes, accordingly wrote to Dr. Robertson the following letter.

" Mui Senor mio, seria *inutil* estender me en
" *manifestar* a V. S. quanta *estimacion* hacen los
" *Espanoles* literatos de sus *obras*, y los motivos
" que *me obligan* a escrivir esta *carta*. Despues
" de haver *escrito* a V. S. la historia *de su patria*
" con tanta *concision* y acierto, emprendrò *la de*
" *Carlos V.* en la mas *delicada* crisis de Europa ;
" *desempeno* la V. S. con *admiracion* comun,
" penetrando las mayores arcanos de la consti-
" tucion de nuestra Monarchia Espagnola. Però
" que mucho a vista de su excellente discurso
" sobre el gobierno feudal desde la décadencia
" del imperio Occidental hasta el tiempo del
" mismo Carlos ? En el se ven desembueltas por
" otro aspecto aquellas particulares costumbres
" que mesclaron la Barbarie Tartara con un des-
" precio alto de los vencindos ; y un descuido de
" todas las clases de los pueblos, a excepcion de
" pocas privilegiadas. Ningun verdadero amor
" a las artes, y un general abandono de las in-
" vestigaciones utiles, substituyendo en su lugar
" las sutilezas escolasticas, dictadas en las celdas
" de los solitarios o cenovitas, y trasladadas des-
" pues a las Universidades literarias. Es cierto
" que los nuevos descubrimientos del Oriente, y
" del Occidente, fueron parte para sacar la Eu-
" ropa del espiritu feudal. V. S. da a estos des-

"SIR,

"IT appears to me unnecessary to inform you "of the solid and merited esteem which every well "informed Spaniard has for your works, or of the "motives by which I am induced to write to you. "After having written with precision, truth, and "an accuracy equally admirable and worthy of "you, the history of your own country, you un- "dertook, in that of Charles V. to describe the "most delicate crisis in which Europe ever was "situated. In this work you acquitted yourself "in such a manner as to gain general admiration; "you penetrated the most profound secrets of "our monarchy. But what shall I say of your "excellent discourse on the feodal government, "from the decline of the empire of the West to "the age of Charles V? In this we see new light "thrown upon those peculiar manners which "the Barbarians in their proud contempt for the "vanquished introduced into Europe, and their "extreme indifference relative to every city ex- "cept the small number of those which were "privileged. At that time there was no real "love of the arts; the most useful discoveries in "the sciences were abandoned, and their place "supplied by the subtilties of the schools, first "confined to the obscure and solitary recesses of

"cubrimientos en sus dos primeros tomos de la
"America aquella serie, y enlace de la historia
"antigua y moderna, a que pueden alcanzar
"pocos hombres. Yo he leydo el primer libro
"con admiracion, y un gusto indecible. El
"mismo he advertido en la celebre controversia
"del obispo de Chiapa, cuya disputa resuelve
"V. S. con un juicio superior. Yo pensava
"escrivir a V. S. por mas estenso; ahora me
"reduzco a remitir a V. S. el titulo de acade-
"mico que la real Academia de la Historia, con
"universal aclamacion, me ha encargado de di-
"rigirle por mano de My lord Grantham. Espero
"en breve, y segun lo permitan los muchos ne-
"gocios que me rodean, remitir a V. S. algunas
"observationes; y la primera acerca de si el de-
"recho y espiritu feudal han tenido propiamente
"lugar en Espana. La traduccion que se esta
"haciendo por don Ramon de Guevara de la
"historia de los descubrimientos de America, a
"vista de la Academia, tiene una fraze que pa-
"rece original; y al parecer exprime con mucha
"propriedad la fluidez, y la eloquente diccion
"del autor original. Yo, en mi particular, doy
"a V. S. gracias por las honras que me hace en sus
"escritos. Mis occupaciones son tales que no me
"dejan tiempo para vacar seriamente a quellas
"detenidas comparaciones de las edades, de las cos-
"tumbres, de la diversidad de los goviernos, y de

" cloisters, but soon afterwards brought to light
" in literary universities.

" It is certain that the discoveries in the East
" and West were among the causes which delivered
" Europe from the feodal spirit. You give to
" these discoveries, in the two first volumes of your
" History of America, an order, a continuation,
" and connexion so natural between ancient and
" modern history, that I know but few men ca-
" pable of doing it with equal success. I have
" read the first book with pleasure, and an ad-
" miration which I cannot express. I also felt
" the same sentiments from the relation of the
" celebrated dispute of the bishop of Chiapa,
" which you have explained with so much art
" and ability. I at first imagined I should be
" able to write to you more fully; but, for the
" present, I find myself confined to sending you
" the title of Academician, which the Royal Aca-
" demy of History have unanimously charged me
" to convey to you by means of Lord Grantham.
" I flatter myself, if the numerous affairs with
" which I am overwhelmed will permit me, that
" I shall soon be able to transmit to you several
" observations; the first of which shall be upon
" the following question: Have the spirit and
" rights of feodality ever had place in Spain?

" The translation which Don Ramon de
" Guevara is writing, under the inspection of

" las causas que han influido en las catastrofes
" politicas de las naciones mas dignas. Esto es
" lo que save desempenar V. S. desde su gavi-
" nete, como si estubiera entre nosotros, sin de-
" clinar en parcialidad. Yo me ofresco a V. S.
" con todas veras, y puedo asegurarle sin lisonja
" que pocos libros han podido grangear una esti-
" macion tan solida entre las gentes de letras de
" este pays entre tanto. Pido a Dios guarde su
" vida muchos anos. Madrid y septiembre 29 de
" 1777."

" the academy, of your History of America, is
" truly in an original style, and appears to me to
" render, with great propriety, the elegance, ar-
" dour, and energy of your diction.

" I make you my personal acknowledgments
" for the honour you have done me in your writ-
ings.

" My occupations are such as do not leave me
" sufficient leisure to reflect so seriously as I could
" wish upon the difference of ages, manners, and
" governments, and the causes which have had
" an influence on the political catastrophes of the
" most celebrated nations. This you know as
" well how to do in your closet, and as uninflu-
" enced by partiality, as if you were in this
" country. I sincerely avow to you on my part,
" and can assure you without flattery, but few
" books have acquired, amongst the learned of
" my countrymen, so solid a reputation as yours
" possess.

" I pray God to preserve you for a great num-
" ber of years. Madrid, 29 September, 1777.

" Dr. Robertson's answer to this letter was in
" Spanish, and as follows:

En el Castillo de Edimburgo a 3 de Enero de 1778.

"Mui Señor mio, Milord Grantham ha tenido la bondad de remetir me la carta que V. S. "illustrissima se tomò la molestia de escriver me, "participando me la singularissima e inesperada "honra que se ha servido dispensar me la real "Academia de la Historia. El suffragio favo- "rable de los hombres de discernimento, y can- "dor, es una de las mas gustosas recompensas "que puede conseguir un autor por sus tareas "literarias; quanto mas lisonjera y apreciable "sera una senal de aprobacion de un cuerpo tan "justamente distinguido por el merito y talento "de sus individuos!

"Quando me fue necessario representar en mi "Historia de Carlos V. la antigua constitucion de "la Monarquia Espagnola, y despues quando "me he aventurado a bosquejar la planta, y go- "vierno interior de las colonias de Espana en el "nuevo mundo, he reconocido plenamente las "muchas desventajas con que por necesidad tra- "baja un estrangero en semejantes investigacio- "nes. Però procure compensar las buscando "con prolixa diligencia la verdad en los autores

College of Edinburgh,
January 3, 1778.

"SIR,

"LORD Grantham has had the goodness to "forward the letter which you took the trouble "to write to me, by which I am informed of the "singular and unexpected honour the Royal "Academy of History has been pleased to confer "upon me. If the favourable opinion which "men, in whom candour and learning are unit-"ed, conceive of an author be one of the most "pleasing rewards of his labour, how much more "flattering is it to him to have the unanimous "approbation of a society so justly distinguished "by its merit, and the talents of the individuals "of whom it is composed!

"When in my History of Charles V. I was ob-"liged to retrace the ancient constitution of the "Spanish monarchy, and afterwards when I ven-"tured to develop the plan and interior govern-"ment of its colonies in the New World, I per-"ceived all the difficulties which a stranger must "necessarily have to encounter in a work of such "a nature. I endeavoured to remove them by "carefully seeking the truth in the original au-"thors, and the public laws of the country; and,

" originales, y en las leyes publicas de este pays;
" procediendo con mucha cautela, y precaviendo
" cuidadosa mente contra las preocupaciones fa-
" ciles de formarse en el espiritu de un hombre
" oriado bajo una forma de gobierno, y un sys-
" tema de religion mui distintos de los de la
" nacion que emprende descrivir. El haverse
" dignado la real Academia autorizar con su
" aprovacion mis obras, me hace esperar que
" o avre incurrido en menos errores de los que
" recelava, o que los sugetos respectables que
" me han favorecido con admiracion en su gre-
" mio, avran mirado mis faltas con ojos indul-
" gentes, en consideracion al esmero con que
" trabaje por evitarlas.

" Si V. S. illustrissima tuviesse la benignidad
" de indican me de que modo podre contribuir
" en algo a los loables e importantes fines del in-
" stituto academico, me gloriare de cooperar a
" ellos con semejantes companeros, y me tendre
" por dichoso en conseguir nuevas oportunidades
" de manifestar mi celo por el honor de una na-
" cion que yo he respetado mas que algunos
" escritores estrangeros, por lo mismo que me
" dedique a conocer la mejor.

" Permita me, V. S. illustrissima, manifestarle
" quanta satisfaccion esperimento, reflexionando
" el honor que disfruto ahora en haver contraido
" tan immediato enlace con V. S. illustrissima y

" at the same time, guarding as much as possible
" against the prejudices, which too easily arise
" in the mind of a man born under a government,
" and in a religion, greatly different in form and
" system from the state and manner of worship
" of the nation I had undertaken to make known
" to my countrymen. The favour the academy
" has done me, by approving of my work, per-
" suades me that fewer errors than I was at first
" afraid of have escaped me, or that the respect-
" able persons who have been pleased to asso-
" ciate me with them, have passed favourably
" over my faults, in consideration of the efforts I
" made to avoid them.

" If you will have the goodness to inform me
" in what manner I can co-operate with the praise-
" worthy and important works of the academy,
" I shall think it an honour to contribute to them,
" and esteem myself happy in a new opportunity
" of manifesting my zeal in favour of a nation,
" for which, if I have had more respect than
" other authors, it was because I endeavoured to
" know it better.

" Permit me to express to you all the satisfac-
" tion I feel in reflecting upon the honour I re-
" ceive in the new connexion I form with you,
" and in finding myself under the immediate di-
" rection of a person whose talents I have long ad-

" en hallar me bajo la inmediata direccion de " una persona cuyos talentos admiro, tiempo " hace, y de cuyos escritos he sacado muchas in- " strucciones.

" Sirvase, V. S. illustrissima, anadir a sus de- " mas finezas la de comunicar a todos los miem- " bros de ese real cuerpo, los ardientes afectos " de respeto, estimacion, y gratitud que les " profeso.

" Tengo el honor de ser con la devida atencion " illustrissimo Senor, el mas obediente, y ren- " dido servidor de V. S. illustrissima."

GUILLERMO ROBERTSON.

"mired, and from whose writings I have gather-
"ed so much information.

"Be pleased, Sir, to add another obligation
"to the goodness of which you have been so
"liberal to me; which is, to communicate to all
"the members of the academy my sentiments of
"gratitude, respect and esteem.

"I have the honour to be, &c."*

* Should this translation fall by accident into the hands of Dr Robertson, he will have the goodness to believe that the translator contents himself with admiring the Doctor's style, and by no means pretends to imitate it.

A year after this answer from Dr. Robertson (in the month of January 1779), government thought proper to prohibit the book which had given him a seat in the academy. Orders were sent to all the custom-houses to prevent its being received into the kingdom in any language whatsoever, and to the Academy of History to name two of its members to attack and criticise the work; the academy offered compliance, provided it might be permitted to choose two others to make its defence. The translation, which was going to press, was included in the proscription.

EPITAPHS ON THE TOMBS OF

CHARLES V. AND PHILIP II.

IN THE ESCURIAL.

ON THE TOMB OF CHARLES V.

D. O. M.

Carolo V. Roman. Imp. Augusto, Hor. Regnorum Utr. Sic. & Hierusalem Regi Archiduci Aust. Optimo Parenti Philippus Filius.

Jacent simul Elizabetha Uxor & Maria Filia Imperatrices & Eleonora & Maria Sorores. Illa Franc. Hæc Ungariæ Reginæ.

Hunc locum, si quis posterorum Carol. V. habitam gloriam rerum gestarum splendore superaveris, ipse solus occupato, cæteri reverenter abstinete.

Caroli V. Romanorum Imperatoris Stemmata gentilicia paterna, quod locus cepit angustior, suis gradibus distincta & serie.

Provida posteritatis cura, in liberorum nepo-

tumque gratiam atque usum, relictus locus post longam annorum seriem, cum debitum naturæ persolverint, occupandus.

ON THE TOMB OF PHILIP II.

D. O. M.
Philippus II. omnium Hisp. Regnor.
Utriusque Siciliæ & Hierus. Rex. Cath.
Archidux Austriæ in hac sacra æde
quam à fundam. extruxit sibi. V. P.
Quiescunt simul Anna Elizabetha
Et Maria uxores cum Carolo Princ.
Filio primogen.

Hic locus digniori inter posteros, illo, qui ultro ab eo abstinuit, virtuti ergo asservatur, alter immunis esto.

Solerti liberorum studio posterisque post diutina spatia ad usum destinatus locus claris, quum naturæ concesserint, monumentis decorandus.

Philippi regis catholici stemmata gentilicia paterna, quod locus capit angustior, suis gradibus distincta, & serie.

MANNERS, CUSTOMS, DRESS, POPULAR ERRORS, USAGES, AND CHARACTER OF THE SPANISH NATION.

Spain was by turns inhabited and conquered by different nations; and with the chains of the conquerors received a part of their character. The reigning taste of the Spaniards for certain spectacles, as tournaments, and the tiltings of the *Maestranza*; the love of pompous titles; an endless list of names; their gallantry, and their great respect for the fair sex: these and the language of metaphor and hyperbole they received from the Moors. They inherited gravity of countenance in conversation, and the jealousy which renders them suspicious and vindictive, from the African Berebs. From the Goths, and their ancestors, they derived frankness, probity, and courage, virtues which were their own. The Romans and the Goths also, gave them the enthusiasm of patriotism, the love of great things, and superstition. To what a degree the Romans were superstitious may be learned from Plutarch. The superstition of Italy is changed in nothing but its object; and there, as well as in Spain, its nature is still the same.

The Spaniards have been frequently described to us, but each province has its particular character, and there seems to exist between them a moral as well as a physical division. The provinces, which were formerly almost as many kingdoms, appear to have preserved the spirit of hatred to a greater or lesser degree, in proportion to the distance they are at from each other.

The Catalans are the most industrious, active, and laborious amongst the Spaniards; they consider themselves as a distinct people, are always ready to revolt, and have more than once formed the project of erecting their country into a republic. For some centuries past, Catalonia has been the nursery of the arts and trades of Spain; which have acquired there a degree of perfection, not found in any other part of the kingdom. The Catalan is rude, vulgar, jealous, and self-interested, but open and friendly.

The Valencian is subtle, false, and milder in his manners: he is the most idle, and at the same time the most supple individual that exists. All the tumblers and mountebanks of Spain come from the kingdom of Valencia.

The Andalusian has nothing of his own, not even his language, and may be compared to the Gascon for extravagant expressions, vivacity, and vain boasting: he is easily distinguished amongst a hundred Spaniards. Hyperbole is his favourite language; he embellishes, and exag-

gerates every thing, and offers you his purse and person, in as little time as he takes to repent of it. He is a bully, an idler, lively, jovial, attached to the ancient customs of his country; nimble, well made, extremely fond of women, and loves dancing, pleasure, and good cheer.

The Castilian is haughty, grave in his countenance, speaks but little, and seems wrapt in contemplation. His politeness is cold, but free from affectation; he is mistrustful, and gives not his friendship until he has long studied the character of the person on whom it is to be conferred. He has genius, strength of mind, a profound and solid judgment, and is fit for the sciences. Whenever he is chearful it is almost the effect of deliberation.

The inhabitant of Galicia may be compared to the native of Auvergne: he quits his country, and is employed in the rest of Spain in much the same manner as persons of the same class from Auvergne and Limousin are in France.*

Most of the servants are Asturians: they are faithful; not very intelligent, but exact in the performance of their duty.

In general, the Spaniard is patient and religious; he is full of penetration, but slow in deciding; he has great discretion and sobriety; and his hatred

* In sweeping chimneys, cleaning shoes, &c. &c.

against drunkenness takes date from the highest antiquity. Strabo tells us of a man who threw himself into a fire, because some one had called him a drunkard. *Quidam ad ebrios vocatus in ignem se injecit.* He is faithful, open, charitable, and friendly: he has his vices, and where is the man who is without them? Man is composed of vices and virtues, and a nation is an assemblage of men. When, therefore, in any nation, the virtues and social qualities overbalance the vices inseparable from constitution, climate, and character, that nation is justly deserving of our warmest esteem.

I can truly say that, except a supineness which has hitherto been less the effect of climate than of causes which perhaps will soon have an end; a spirit of vengeance, of which the effects are seldom seen; a national pride, which, well directed, might produce the most beneficial effects; and a consummate ignorance, proceeding from a want of a proper education, and which has its source in that tribunal erected to the shame of philosophy and human understanding: I have seen in the Spaniards nothing but virtues.

Their patience in the wars of Italy and Portugal was matter of astonishment to the French.*

* And, at the siege of Gibraltar, to every nation in Eu-

The Spaniards were whole days without bread, water, or beds, and not the least murmur was heard in their camp: there was not the smallest symptom of mutiny, but always the most strict obedience.

They have ever been much attached to their sovereign. It was not without concern that the Spaniards saw Philip V. form a company of body guards. The Count de Aguilar, a brave nobleman, took the liberty to speak of it to the king. "If your majesty," said he, "had resolved to "sleep in the great square of Madrid, you "would have been there in perfect safety; "the market would not have began before nine "o'clock, and all the Castilians would have "served you as guards during the night."

Accustomed from their infancy to credulity, and the ceremonies of religion, they are superstitious without knowing it, and really devout. Even in their debaucheries they preserve the appearance of devotion. The Spaniard, in the midst of his most violent passions, seems to preserve his tranquillity; and, whilst his mind is inflamed, his countenance retains its accustomed gravity.

He has not that heedlessness, nor is he addicted to that noisy loquaciousness so common in France; neither has he, in his manner, the sneer and caustic satire of the English, or the humble, false, and flattering tone of the Italians. He is serious;

his politeness is haughty but decent; his professions of good-will are not always lively, but they are often affectionate

His national vanity, a prejudice much in favour of a government which knows how to turn it to advantage, is carried to an excessive degree. There is not a Spaniard who does not think his country the first in the world The people have a proverb which says *Donde esta Madrid calle el mundo,* where Madrid is, let the world be silent. One of their authors has written a book which has for its title,-*Solo Madrid es corte,* there is no other court than that of Madrid. A preacher, in a sermon on the temptation of Christ, told his audience, that the devil, according to holy writ took the Saviour to the top of a high mountain, whence all the kingdoms of the earth were discovered, he shewed him, added he, France, England, and Italy; but happily for the Son of God, Spain was hidden from his sight by the Pyrenees. Fathers of families, when at the point of death, have been known to congratulate their children on their happiness in living in Madrid, and have taught them to consider that advantage as the greatest benefit of which they could leave them in possession.

The residence in cities, especially in the capital, leaves the country deserted. A Spaniard never lives in the country; he cannot like it because he

knows not what it is, and he who is obliged to reside there does not think of making improvements. The lively descriptions of the beauties of the country, of the varied scenes of nature, which, in the midst of the pleasures of the city, inspire us with the desire of leaving them, the enthusiasm of Gesner, Thomson, and Saint Lambert, are unknown in Spain.

A living author, Don Francisco Gregorio de Salas, has given some views of the country, and he is the only one. His taste will be judged of by the first twenty or thirty verses of the first part of his *Rustic Observatory*. This is what he puts into the mouth of a philosopher: I translate literally.

"My rustic cabin promises me the happy "completion of my desires: stretched out under "the little shade it furnishes me, I perceive in "the furrows, lately traced by the plough, the "hungry sparrows seeking for insects; and the "spotted goldfinch, which sings perched upon "a slender thistle, lulls my tranquil mind. The "simple laundress salutes me, and hastily looks at "the height of the sun; she sneezes, and with a "diligent finger wipes her nose. A goatherd lies "stretched out by my side and enjoys profound "sleep, until he is awakened by snoring: he "opens his eyes, yawns as he unfolds his arms, "and gives himself a shake. The imprudent

"beggar, without either shelter or care, mends "his shirt, and laughs at every thing he sees. "The labourer sits down and relates to me his toils "and domestic griefs: he pulls down his spatter-"dashes and tranquilly scratches his legs,"* &c. &c. This beginning, seems to me sufficient to satisfy the curiosity of the most intrepid reader. May not the want of aptitude in the Spaniards,

* Salicio filosofo, desde una prequena casa, a la vista de la corte, dice asi:

Mi rustica cabana me promete
El termino felix de mi deseo;
Solo desde ella veo,
A su pequena sombra recostado,
En los recientes surcos del arado
Ambrientos pajarillos,
Que buscan los pequenos insectillos;
Y al manchado gilguero,
Sobre un cardo ligero,
Que cantando se mece,
Y mi tranquillo spiritu adormece.
La simple labandera me saluda,
Mira al sol presorusar y, estornuda
Y luego con los de dos diligenté
En jugala nariz sencillamente.
Un cabrero con migo se recuesta,
Y alli duerme lasiesta
Con descanso cumplido,
Hasta que le despierta algun reconguido
Abre luego los ojos, y bosteza,
Y estirando los brazos se espereza.
El incauto mendigo,
Sin resguardo, ni abrigo,

for all sentimental writings, be found in their disgust for the country? The climate under which they live is scorching, and dries and ossifies the fibres. Had the Spaniards more sensibility they would be fonder of the country: but they are attached to cities, and in their works of literature there is nothing but imagination, and passion and gallantry are the essence of their amours.

Their ignorance is in general extreme; most of them make no distinction between other nations, and many will maintain that a Frenchman, although a Christian, is not a Catholic. Their reading is confined to comedies, and their prayers to a recital of the chaplet. I beg the reader to remark, that I speak generally; for in Spain there are many men of learning, to whose merit I wish I were capable of doing justice.

Their bravery in war is but momentary; and, among the troops, signs of the greatest cowardice have been seen to succeed the most valiant actions. Several corps which would shew abundance of courage in an attack in the day-time,

Remienda la camisa
Y todo quanto pasa ve con risa.
El labrador se sienta,
Y sus afanes rusticos me cuenta;
Las polainas se baja presuroso
Y las piernas se rasca con reposo.

shrink and are seized with a panic terror during a march by night. They are sometimes cruel in battle, which is a consequence of their phlegmatic disposition; and, when once heated, their rage knows no bounds. It was several times remarked in the wars of Italy, that they were in the habit of ill-treating their prisoners, and even of wounding them when they fell into their hands unhurt; they called this making sure of the prisoner, *asegurar el prisonero*.

They have often been accused of carrying the passion for vengeance too far; but in this respect the nation seems to be entirely changed. I do not think the Spaniards have lost that energy and vigour of character by which they were at once incited to great actions, and became a prey to the most dangerous passions; but reflection and a more just idea of honour have moderated its violence, and that vindictive spirit, which hurries them even to assassination, is confined to the lower classes of the people. The asylum afforded by churches, although at present limited to one in each city, will for a long time preserve that sure means of getting rid of an enemy.

The Spaniard is in general short, thin, and well proportioned; his complexion is olive; his manner grave; he has facility of expression, and speaks well; he has graces. Under his cloak which he wears, and handles with dexterity, he

carries a long sword to defend himself. He still retains a great partiality for the large round hat; and as soon as he is in a country where this is not prohibited, he quits with pleasure the hat with three corners, or the French hat, as it is commonly called in Spain. His favourite colour in dress is black. When he quits the Spanish dress for the military habit (for this the Spaniards call the French dress) he makes choice of the most lively colours; and it is not uncommon to see a common mechanic, fifty years of age, dressed in red or sky-blue silk; in this particular there is no distinction of rank. The Spaniard loves to make an appearance, and spends, without either reflection or calculation, every thing he has, and afterwards lives how he can.

One of the most commendable qualities of the Spaniards is their never discharging a domestic by whom they have been well served; the son keeps those of his father with his own, and the women who served his mother, and they all die under the roof of their master. On this account, in the houses of the great, it is common to see a prodigious number of servants.

I must not forget the most interesting class of the nation, that which every where consoles us, elevates our minds, constitutes our happiness, and has no vices except such as we communicate. Nothing is more engaging than a young female

Spaniard, at fifteen years of age, such as I have seen many in the country part of the kingdom. A face perfectly oval; hair of a fine clear auburn, equally divided on the forehead, and only bound by a silk net; large black eyes; a mouth full of graces; an attitude always modest; a simple habit, of neat black serge, exactly fitting the body, and gently pressing the wrist; a little hand perfectly proportioned; in fine, every thing charms in these youthful virgins. They recal to our recollection the softness, beauty, dress, and simplicity of the young Grecian females, of whom antiquity has left us such elegant models: the angels, in Spanish comedy, are always represented by young girls.

The countenance of the Spanish women is extremely sensible and full of vivacity. They are highly satisfied with a person who shews them marks of his affection, very desirous of being flattered and courted, always ingenuous, and but seldom timid. They express themselves with facility, and have a seducing volubility of speech; they are hasty, opinionated, and passionate; but have a good heart, and easily yield to reason when it is possible to induce them to listen to it. They have a singular passion for dress, especially for jewels; and, without choice or moderation, cover their fingers with plain and diamond rings. The poor as well as rich never go from home

without a *basquina*, or a great black mohair or silk petticoat, put over their other dress, which is frequently very rich. On this account they hasten to take off their petticoat as soon as they enter either their own house or that of a friend. The small-pox makes fewer ravages in Spain than in France; it is rare to see a woman there marked with it. The Spanish women in general have eyes so lively, expressive, and intelligent, that had they no other charms they would still be thought handsome.

What travellers have related of the extreme care the Spanish ladies take to conceal their feet, is no longer observable; and a woman who shews you her foot is not always ready, as these travellers say, to grant you every favour in her power. The length of their petticoat is less an effect of coquetry than of decency; and the folds spoken of by father Labat, which were in the middle of the petticoat, to lengthen it at pleasure, are now out of use. The proportion which the men have assigned, as the true standard for the foot of a woman, is more variable in Spain than elsewhere, on account of the nature and heat of the climate, and the early maturity of the Spanish women: but these are futilities which exist in the brain of only a very few Spaniards. A Spanish woman seldom gives you her hand to touch and kiss; an English or French

woman is familiar with none but her friends; and these rules of decency are common to every nation.

The most general devotion among the Spaniards is that which they pay to the Virgin Mary; and this, as a just acknowledgment for all the favours she has conferred upon them.

It would be difficult to express the veneration they have for her, and the two presents she has made to mankind, the scapulary and the rosary. Few women go out of doors, walk, play, or toy without a rosary in their hand. The men are never without one hung roung their necks. In their comedies, if the devil be chained, it is with a rosary; and he then makes a dreadful howling, by which the good people are much edified.

Equally remarkable is their respect for the dead, apparitions, and sepulchres; the latter they strew over with flowers, and water with holy water. Each drop of holy water, says their priest, that is shed upon the tomb of the dead, extinguishes a part of the fire in purgatory. Who would not shed over them all the water in a river? The diligent young girl waters the grave of her father and brother; may she never sprinkle that of her lover! *

The devout desire to benefit departed souls is universal in Spain. The people know the day

a soul is to be taken out of purgatory, and you frequently see an advertisement against the doors of churches: *Hoy se saca anima;* to day a soul is delivered.

After the death of any person the masses are without end: however poor the relations may be, they must deprive themselves of every thing for the repose of the soul of their departed friend. The masses a man appoints to be said for him after his death are privileged; his soul is preferred to his creditors. Philip V. ordered, by his will, all the priests of the place where he should die to say mass the same day for the repose of his soul: besides which they were to celebrate during three days, before privileged altars, as many masses as possible; and, that he might not fail in his purpose, he further commanded an hundred thousand masses to be said in his behalf, the surplus of as many as were necessary to conduct him to heaven, reversible to poor solitary souls, concerning whom no person bestowed a thought.

The blind respect the Spaniards have for priests is derived to them from the Goths. The monks, priests, and bishops, were infallible in the eyes of that people; they became the only judges in civil as well as ecclesiastical matters. The inferior clergy were looked upon by the prelates as

a band of slaves, and the same prejudice still exists in modern Spain. The pages, land and house stewards, and servants of a bishop, are ecclesiastics.

The Spaniards were so infatuated with monks, that Alphonso the Warrior, king of Arragon, left, by will, his states to the order of the knights templars. The grandees of the kingdom paid no attention to this strange bequest; they, however, elected a monk for their sovereign, Don Ramiro, brother to the deceased monarch. The templars had the impudence to claim the crown, and, by way of accommodation, received a gift of certain lands in the kingdom.

The zeal of the Spaniards for religion extends to the ministers of it. A priest is an object of veneration, to punish whom civil justice has no power, let him have committed ever so great a crime. A striking instance of this was seen a few years ago in Andalusia. A monk, of the order of barefooted Carmelites, had conceived a violent passion for a young girl to whom he was confessor. He had undoubtedly attempted in vain to explain to her his wishes; because, learning from herself that she was going to be married, and jealous that another should possess her whom he idolized, he became frantic; and one day, after the young woman had made her con-

fession to him, received the sacrament from his hands, and heard him say mass, he lay in wait for her at the church door, and, notwithstanding the cries of the mother, and the astonishment of all present, with three strokes of a poniard laid her dead at his feet. He was taken into custody, but the king being informed he was a priest, and certainly wishing to give him time to repent, condemned him to live at Porto Rico as a presidiary or galley-slave.

In order to form a proper idea of the manners or laws of any country, an observer should collect and compare facts, and examine the different judgments pronounced in similar cases. A canon of the cathedral of Seville, affected in his dress, and particularly curious in his shoes, could not find a workman to his liking. An unfortunate shoemaker, to whom he applied, after quitting many others, having brought him a pair of shoes not made to please his taste, the canon became furious, and seizing one of the tools of the shoemaker, gave him with it so many blows upon the head as laid him dead upon the floor. The unhappy man left a widow, four daughters, and a son, fourteen years of age, the eldest of the indigent family. They made their complaints to the chapter; the canon was prosecuted, and condemned not to appear in the choir for a year.

The young shoemaker having attained to man's estate, was scarcely able to get a livelihood, and overwhelmed with wretchedness, sat down on the day of a procession at the door of the cathedral of Seville, in the moment the procession passed by. Amongst the other canons he perceived the murderer of his father. At the sight of this man, filial affection, rage and despair, got so far the better of his reason, that he fell furiously upon the priest, and stabbed him to the heart. The young man was seized, convicted of the crime, and immediately condemned to be quartered alive. Peter, whom we call the Cruel, and whom the Spaniards, with more reason, call the Lover of Justice, was then at Seville. The affair came to his knowledge; and, after learning the particulars, he determined to be himself the judge of the young shoemaker. When he proceeded to give judgment, he first annulled the sentence just pronounced by the clergy; and, after asking the young man of what profession he was, "I forbid "you," said he, "to make shoes for a year to "come."

The Spaniards never carry light into an apartment without saying, *Blessed be the holy sacrament of the altar.* The bye-standers answer, *For ever.* Their salutation is, *God keep you.* Their farewel at separating, *Go with God, with*

the Virgin. When they enter a house, the first words are, *Deo gratias, Ave Maria.* The company answer, *Sin pecado concebida,* conceived without sin. This subject of so many disputes is made a form of compliment in Spain. Never were God, the virgin, and the saints so much spoken of as in that kingdom.

Easter week is the source of a thousand sacrileges, which are the consequence of billets of confession. The priests of Spain have a maxim equally false and cruel; they say, that men should, by every possible means, be accustomed to do their duty, and that persuasion comes sooner or later. A few days before the holy-week, the vicar of each parish, accompanied by a register, makes a visit to his flock, and carefully takes down their names; fifteen days afterwards he repeats his visit, and all his parishioners are obliged to produce to him, not only a billet of confession, but another of communion. How many abuses result from this monstrous custom! The holy-days are scarcely begun before a sacrilegious traffic is made of that for which religion teaches us the highest veneration. Prostitutes are seen to communicate in every parish church, and sell to their impenitent lovers the billets they have received. Priests, unworthy of the name, pay with the same money the favours of these

wretches. Many persons, to spare the expence of a billet, become sacrilegious; and if any one, led astray by his passions, has preserved piety and decency enough to forbear having recourse to these horrid means, and on the day the curate makes his visit has not a billet of communion to present, he becomes the object of ecclesiastical censure; his name is shamefully posted up in the most public places; and if, in the time given, he does not fulfil the precept, he receives corporal punishment. Thus the man, perhaps the most religious amongst his brethren, is the most defamed; and falls a victim to his scruples and love of truth.

Few of the Spaniards, the women especially, are bled in the arm: this operation is generally performed in the hand or foot. They are all very partial to bleeding. It is common to hear them say, such a one has been indisposed; he has been bled four times and is now better. Most of the women are bled three or four times a month, by way of precaution. I am persuaded that the great number of blind persons in Spain is produced as much by the frequency of bleeding, as by the burning sands with which several parts of that kingdom are covered.

Persons whom you see but seldom when in health, fail not to make you frequent visits when

you are confined by illness. A Spaniard seldom neglects exterior social duties. You will receive his visit on your birth-day; but during the rest of the year you must not expect to see him.

Such are the observations I have made on the character of the Spanish nation; were I to say more upon the subject, I should but repeat what others have said much better before me.

LITERATURE.

At present I mean only to give a slight sketch of Spanish literature, as I intend to treat that subject more fully in a distinct work, in which I shall speak of all the ancient books printed in Spain, and give a catalogue of the men of letters who have distinguished themselves in that country, and rendered it illustrious by their works. I have already collected such materials as are necessary to enable me to treat of Spanish poetry, history, comedies, romances, and mystical authors. These strictures shall soon follow my essays.*

I must here observe, that the Spaniards had translations of Plutarch, Seneca, and the best Greek and Latin historians, before the end of the fifteenth century, which was sooner than these authors were translated in France: their language had already made a considerable progress, and was become copious, full of harmony, and poetical. Spain owed this advantage to Alphonso, surnamed the Wise, who, in 1260, or-

* M. Peyron died before these were finished.

dered all the charters, privileges, and public acts, to be translated from the Latin into the Castilian tongue. It was in this language that he digested and had composed the *Las Partidas*, which were, and are still, in a great measure the laws of the kingdom. He had several foreign manuscripts translated, and as Toledo was at that time the centre of fine taste, and the city in which the best language was spoken, when any difficulty arose, either relative to the pronunciation or meaning of a word, he ordered recourse to be had to the purists of Toledo.

The Spaniards have written history with sufficient exactness and simplicity, and are scarcely to be reproached with any thing, but rather too much national vanity and partiality.

One of their best historians is father Mariana; his style is admirable, and his narration ornamented without being turgid: he flatters neither kings nor his nation; but he is accused of having sometimes departed from truth, and of appearing too credulous relative to certain prodigies. He is nevertheless a good historian, but his history goes no further than the reign of Ferdinand the Catholic. The continuation of it by father Miniana has acquired some reputation, but the obscurity and dryness which reigns throughout the whole work renders it disgusting.

The chronicles of Ferreras de Saavedra are in great estimation. The history of Catalonia, by a bishop of Lerida, is written in the style of Livy.

The best memoirs which Spain has produced, are those of the Marquis of Saint Philip, on the war of the succession; they are accurate, and written in an agreeable style; the French translation of them is greatly inferior to the original.

The history of Mexico, by Antonio Solis, is translated into every European language. The Spaniards accuse him of being too florid and affected in his style, and he sometimes departs so far from truth that his book may be considered as a romance. This author did not speak like a philosopher, when he said the massacres committed by the Spaniards were so many means made use of by God to convert the infidels. However partial the reader may be to Fernando Cortes, the hero of the history, and to the Spanish nation, he cannot peruse the work of Solis without shuddering with horror.

The conquest of Peru, by Garcilasso de la Vega, is dry and uninteresting; but more exact than the former.

The general history of the Indies, by captain Gonzalo Hernandes de Oviedo y Valdes, governor of the fortress of Saint Domingo, printed at

Seville in 1535, is written with an admirable simplicity, of which there is no other example in the same century. The fourteenth chapter of his history begins with these remarkable words:

"Since a great part of the gold of the Indies "has been carried into Italy and France, and "some of it fallen into the hands of the Moors, "and the enemies of Spain, it is but just that, "after having profited by the sweat of our brows, "they should partake of our pains and fatigues, "to the end that, whether because of gold, or "by means of their sufferings, they may not "forget to return thanks to God, and that either "in pain or the midst of pleasures, they may "have recourse to the patience of Job, who "when rich was not proud, nor impatient "when sick and poor, but always gave his humble thanks to God his Sovereign Lord. I frequently laughed, when, in Italy, I heard the "Italians speak of the French disease, and the "French of the Neapolitan; they would have "given it its true name by calling it the disease of "the Indies."*

* Pues que tanta parte del oro de estas Indias ha passado a Italia, y Francia, y aun a poder assi mesmo de los Moros, y enemigos de Espana, y por todas las otras partes del mundo . bien es que como han gozado de nuestros sudores les alcance parte de nuestros dolores y fatigas, por que de todo o alo menos por la una, o por la otra manera del oro, o del trabajo, se

A very curious work is that intitled, *De los viente y un libros rituales, y monarchia Indiana con el origen, y guerras de los Indios Occidentales, de sus poblaciones, descubrimiento, conquista, conversion, y otras cosas maravillosas de la misma tierra.* i. e. Twenty-one books of Indian rites, and the monarchy of the Indies, with the origin and wars of the West Indians; and the population, discovery, conquest, conversion, and other wonderful things of the same country. This work is by F. Juan de Torquemada, of the order of Saint Francis. It is in three volumes folio, and is extremely curious on account of its treating of the Dynasties anterior to the conquest, and of the Mexican kings who preceded Montezuma. If we possess but little knowledge of that interesting and long unknown part of mankind, the fault rests with the monks, and the first bishop of Mexico, Don Juan de Cumarraga, who burned the Indian hieroglyphical books which were taken by these ignorant priests for the depositories of idolatry.

acuerden a dar muchas gracias a Dios. Y en lo que le diere plazer o pesar se abracen con la paciencia de Job; que ni estando rico fue sobervio, ni seyendo pobre y chagado impaciente: siempre dio gracias a aquel soberano Dios nuestro. Muchas vezes en Italia me reya, oyendo a los Italianos dezir el mal Francez, y a los Francezes clamar el mal de Napoles, y en la verdad los unos, y los otros le acertaran el nombre si le dixeran el mal de las Indias.

The number of mystical authors which Spain has produced is prodigious; one of the most esteemed of these is Fray Luis, of Granada. All these pious reveries were collected in Holland under the following title; *Dialectica y Eloquencia de los Salvages de Europa*: Logic and Rhetoric of the Savages of Europe.

The Spaniards have been particularly successful in compositions of gallantry, in fables, and ingenious fictions. The Arabians taught them the art of narration, and their imagination supplied the rest; they excelled before we did in this kind of writing, which we have since improved, whilst they have made no further progress Don Quixote will be read with pleasure as long as men possess wit, taste, and judgment.

Spain has produced many poets, but most of them are unknown, because their works were never printed, and those which have been published are become very scarce. The most esteemed amongst the poetical writers of this country are, Ercilla, Garcilasso de la Vega, Fray Luis de Leon, Quevedo, Lopes de Vega, and Villegas.

The most ancient Castilian poet known is Gonzalo Berceo, born at Berceo, and a monk in the monastery of Saint Millan; he flourished in 1211. The subject of one of the poems he has left us, is the life of the glorious confessor Saint

Dominic of Silos. His style may be judged of by the two first stanzas of this poem.

En el nombre del padre, que fizo toda cosa,
El de Don Jesu-Christo, fi de la Gloriosa,
El del Spiritu-Santo que egual dellos, posa
De un confessor sancto quiero fer una prosa.

Quiero fer una prosa en Roman Paladino,
En qual sucle el pueblo fablar a su vecino,
Ca no son tan lettrado por fer otro Latino,
*Bien valdra, come creo, un vaso de buen vino.**

Valasquez, and the famous father Sarmiento, wrote on the origin of Castilian poetry, and have left, on that subject, some curious details. I shall give an account of them when I come to treat of Spanish literature at large, the productions of which are considerable in quantity, and display perhaps more imagination than that of other European nations, but little reasoning, taste, or profundity: these necessarily depend upon a certain degree of liberty and will return with it.

* In the name of the Father who made all things, and of Jesus Christ, Son of the Virgin, and of the Holy Ghost, who is equal to them, I will make verses on a holy confessor.

I will make verses in the style of the romance, the same as is used in speaking in the city, for I am not scholar enough to employ other Latin, and for this purpose I think a glass of good wine will be sufficient.

OF THE SPANISH THEATRE.

This theatre was the first which had any success in Europe; the Italians, the French, and the English imitated and pillaged it for a considerable time, without indicating the source whence they drew improvement. The Spaniards had about twenty-four thousand comedies: it is true they laid sacred and profane history, miracles, fable, and prodigies, all under contribution. Every thing beneath the pen of their authors, but little confined by taste or rules, became a subject for comedy. The least probable incidents, the whole life of a hero, sieges, battles, gallantry, and the means it inspires in a jealous nation to enjoy the beloved object, furnish the subject of most of the Spanish theatrical pieces. The Spaniards are commendable for having represented on the stage the principal events of their history; a merit they have in common with the English, but which the rules of the French theatre prevent that nation from imitating.

The Spaniards have felt and expressed all the

degrees of most of the great passions; they have described ambition, anger, jealousy, and revenge in the most energetic manner. But they had too much imagination to speak the language of love; to this passion they have mostly substituted gallantry, and we owe to them the insipidities which for a long time have vitiated our theatre; those love scenes which disfigure Corneille, and sometimes Racine. The language of their lovers is mere jargon, a confused heap of ridiculous figures and comparisons, equally cold and exaggerated. Their tender declarations are besides, in general, of such a length as to exhaust the most exemplary patience.

The artlessness and variety of their intrigues, and some of their *dénouements*, have been justly admired; these *Imbroglios* are the result of ancient Spanish manners. The imagination of comic authors must have been exhausted in bringing two lovers together, and uniting them in a country where women were very difficult of access; whilst in France, where society is in general more at liberty, authors have employed their whole art in prolonging delicate and tender conversations. The difference of manners, therefore, has produced too much action and intrigue in Spanish comedy, and too many words without action in that of France. A Spanish woman of quality reading the romance of Calprenede, and

fatigued by the too long and languishing conversations, said, throwing down the book, *What a deal of wit ill employed! To what purpose is all this dialogue, since they are together?*

The father of the Spanish theatre was Lopes de Rueda, a native of Seville, and a gold-beater by profession. Cervantes, who in his youth had seen him perform, speaks highly of his pieces. "My taste," says he, "was not then sufficiently formed to judge of his verses; but by those which have remained in my memory, and upon which I reflected at a maturer age, I am not afraid to assert, that Lopes was as good an author as he was an actor. We were not then acquainted with the machinery now necessary, nor with the challenges the Moors gave to the Christians, and which are now so common; we saw no figures rise from under ground, by means of a hole in the stage, nor angels borne upon clouds, to come to visit us; the simple ornament of the theatre was an old curtain, behind which, two or three musicians sung with accompaniments some ancient romance."

Lopes de Rueda imitated, in his pieces, the satirical manner of Plautus, and the simplicity of Terence; he was highly applauded by his cotemporaries, and dying at Cordova, was interred, as a man of distinguished talents, in the cathedral of that city. I have four of his come-

dies printed in 1567: the editor observes, that several passages, which gave offence by their freedom, have been erased from them; which, with some other circumstances, seems to prove this impression of his works to have been given a few years after his death.

There was but little art in these first pieces of the Spanish theatre; but the language is natural, and is remarkable for a pleasing softness and simplicity.

The titles of the four comedies of Lopes de Rueda are, *Eufemia, Armelina, Los Enganados,* (the deceived) and *Medora.* The same volume contains dialogues and pastorals, the place of which is now occupied by what is called *el entremes,* or the interlude.

Juan Timoneda, and Alonso de la Vega, were the successors and imitators of Lopes de Rueda. They also wrote with simplicity, but admitted too much intrigue, and too large a portion of the marvellous, into their comedies. Timoneda introduced several allegorical persons into his *Marie,* in which he treats of the birth of Christ, and the conception of the Virgin. The poet Vega employed enchantments. Their works are very scarce, and those I saw of them were imperfect.

The four comedies entitled, *Florinea, Selvagia, Helena,* and *Eufrosine,* had already appeared.

The two last I have read, the others are very scarce. *Celestina* has been translated into Latin, and into French under the title of *Calisté et Melibée*. These pieces were not written for representation; *Celestina* has twenty-one acts, and contains scenes admirable for their simplicity, truth of character, and morality; the latter would be excellent were it not sometimes expressed in too free a manner. *Eufrosine* was translated from the Portuguese into Castilian; the edition I saw was of 1735, in which the piece is corrected. It wearied me by the great number of proverbs with which it is filled. The best edition is that of 1566, and extremely scarce.

After Lopes de Rueda, Cervantes names Naharro, a native of Toledo, as one of the restorers of the theatre. He was especially famous in the character of a poltroon or a knave. He added a variety of embellishments to the stage, and brought the music from behind the curtain by which it was hidden, and placed it in front of the theatre; he made the actors lay aside their masks, and the false hair and beards with which they covered their heads and chins; he invented machinery, decorations, clouds, thunder and lightning, and was the first who introduced battles and challenges into theatrical representations. Comedy then lost its primitive simplicity. Cervantes acknowledges that he himself was one of

the first to accept this vitiated taste; he had, nevertheless, written several pieces which might have served as models to his countrymen, and were more perfect than any by which they were preceded. Complicated intrigues, and an unexpected *denouement* were the delight of the people, and Cervantes saw when it was too late, that a corrupted taste had taken very deep root

He had corrected his nation of its eagerness for extravagant adventure, and by his Don Quixote had thrown an indelible ridicule upon the knights of chivalry perhaps he may be reproached with having enervated the heroic sentiments, energy of character and greatness of mind, by which the Spanish nation was distinguished. It is sometimes a misfortune to open the eyes of a people and deprive them of their enthusiasm. He wished to correct the theatre also He composed several pieces quite unconnected, and without the least regard to the rules which probability requires, but so similar in every thing to the pieces which were then represented, that they were received with applause. The irony and instruction were lost to the age in which he lived. The theatre was, at that time, in high reputation, and the poets in vogue had such powerful protectors, that Cervantes dared not to explain himself in terms less equivocal; he was already persecuted for possessing sense and judgment, and so poor

that he was afraid truth, too frequently repeated, should aggravate his misfortunes

The theatre is no unimportant object; it is a general and national taste which, on one hand, is furiously attacked; and, on the other, obstinately defended. We have seen music at first produce witticisms, and afterwards libels and abuse. Sounds, more or less grave or acute, have filled the too susceptible mind of a philosopher with bitterness, and produced endless disputes. There is not an Englishman who would not defend Shakspeare as he would his household gods; and the French, worthy of eulogium, for the good reception they have always given to strangers, did not receive, as they ought to have done, this hero of the English stage, when he appeared amongst them, clothed in all the graces of the French language, to take his place by the side of their tragic poets. Our tastes and pleasures are a part of our manners: they must be suffered to sink into disuse before they can be successfully combated, and then they are no longer dangerous.

Cervantes seeing that his indirect attack had not succeeded, chose rather to palliate what he could not correct. He introduced in one of his pieces two allegorical personages, Comedy and Curiosity. A part of the dialogue between these was as follows:

Curiosity. "Comedy."

Comedy. "What desirest thou of me?"

Curiosity. "I wish to know why thou hast "quitted the sock, buskins, and mantle? For "what reason hast thou reduced to three, the "five acts which formerly made thee so grave, "noble and stately? I see thee pass in the twink-"ling of an eye from Spain into Flanders; "thou confoundest time and places, and art no "longer the same person. Give me some ac-"count of thyself, for thou knowest I was ever "thy friend."

Comedy. "I am a little changed by time, "which wished to improve me. I was formerly "a good creature enough: and, if thou consi-"derest me well, thou wilt find I am not now a "bad one, although I may have wandered a little "from the paths traced out for me by Plautus, "Terence, and all the ancients with whom thou "art acquainted. I describe a thousand events, "not by my words as formerly, but in action, "and for this purpose it is sometimes necessary "for me to remove from one place to another. "I am like a map of the world, in which London "is within a finger's breadth of Rome. It is of "little consequence to persons who see and hear "me, whether or not I go from Europe to Asia, "provided I do not leave the theatre. Thought "is agile, and can follow, me wherever I lead, "without being fatigued or losing sight of me."

Beneath this irony Cervantes endeavoured to convey instruction to his cotemporaries: but the necessity he was under of pleasing, and especially of living, forced him to compose as others did. Bad taste was perpetuated, for that *Monster of Nature*, as Cervantes calls him, the famous Lopes de Vega, who filled the world with comedies, then made his appearance. He wrote upwards of eighteen hundred theatrical pieces; but the most whimsical and incongruous incidents, the most extravagant language, a jargon almost unintelligible, and the most disgusting bombast, compose the greatest part of the whole. However, the facility of certain thoughts, and the happy manner in which they are expressed, are astonishing; yet still the offences committed against true taste in every line, renders the reading of this author difficult, and makes us pay dearly for a few strokes of genius.

It must not be imagined that all the Spaniards are enthusiasts in their admiration of Lopes de Vega. He has, amongst his countrymen, more than one learned and judicious critic, who has endeavoured to circumscribe, within the rules which Nature seems to dictate, the invention of comic authors, and the taste of the public. There never was a more fertile pen than that of Lopes de Vega. According to a calculation made of his works, what he wrote amounted to five sheets

each day, counting from the day of his birth to that of his death.

Calderon, although extravagant, seems to me less so than Lopes de Vega: his intrigues are more simple, and his style purer and less embarrassed; he wrote only about six or seven hundred theatrical pieces; so that he could bestow more care on his compositions.

Notwithstanding the glaring defects of Lopes de Vega and Calderon, they merit some eulogiums. Nature endowed them with a very uncommon imagination.

Augustin Moreto holds the third rank among the Spanish dramatic poets: had his genius been as fertile as that of his predecessors, critics might have been tempted to place him above them. He has shewn more judgment in the management of his pieces, which are thirty-six in number, and all contain great beauties. After these three poets, the most esteemed comic authors are Guillen de Castro, Francis de Roxas, and Anthony de Solis. Their pieces are in general more regular, and have neither the great defects nor the striking passages of those of Lopes de Vega, Calderon, and Moreto; but the public will still prefer the latter. Regularity will always please men of taste; and they who are amused by the flights and extravagance of genius will join in opinion with the people.

At present the Spaniards have none but translators; they have turned into prose several good French comedies. They represent *Nanine* under the title of the *Affected Margaret*, but it produces no effect. As the name of Voltaire is odious in Spain, they give his piece to an Italian. The *Legataire* of Regnard has had more success, because it is more comic. They have also translated a few French tragedies.

OF THE MILITARY AND RELIGIOUS ORDERS INSTITUTED IN SPAIN.

The kings of Spain, during their continual wars against the Moors, created a great number of orders of knighthood to reward or encourage their subjects. Most of these orders are become extinct, but I think it necessary to give some account of them, before I speak of those which at present exist. Among the former are:

The order of the *Green Oak*, founded by Garcia Ximenez; that of the *Fleur de lys*, by Sancho IV. king of Navarre, and the order of the Holy Saviour, by Alphonso VII. king of Arragon: these short-lived orders are scarcely worth remembrance. But the order of the *Flambeau* is more deserving of notice: it was instituted in 1150, by Ramon Berenger, last count of Barcelona, in favour of the women of Tortosa, as a recompence of the valour they shewed in 1149, in defence of the city when attacked by the Moors. The order no longer exists, but the women of Tortosa still enjoy several privileges granted to them at that time.

The order of Truxillo was founded about the year 1190, but it is not known by whom: Alphonso IX. incorporated it in 1196, with the order of Calatrava, and that of Alcantara now enjoys most of the property which it possessed.

The order of *Saint Mary of Spain*, instituted by Alphonso, surnamed the Wise, in 1270; this appears by two charters preserved at Ucles, amongst the archives of the order of Saint James, but no mention is made of it in the history of Spain. The knights enjoyed great revenues, and were to defend the kingdom of Seville against the Moors.

The order of the *Scarf*, perhaps, gave rise to all our blue, red, and green ribbons. Alphonso XII. king of Castile, founded it in the city of Victoria in 1332, and gave it, as a distinguishing badge, a ribbon of the breadth of three fingers, which the knights wore over the right shoulder. The king and his sons became knights of this order. Ten years military service were a qualification to be admitted.

The order of the *Dove*, created in 1383, in the cathedral church of Segovia, by John I. king of Castile. The emblem was a white dove within a glory, suspended by a golden chain.

The same monarch founded the order of *Reason*, and, what is astonishing, proof of nobility was required as a qualification to be admitted.

The distinguishing mark of the order was a forked little ensign, which was hung to the mantle by means of a chain.

The order of *Burgundy* is reckoned in the number of those which have existed in Spain, because Charles V. returning from his expedition to Tunis, instituted it in his states in memory of that conquest. The insignia of the order was a Cross of Burgundy, composed of two knotty staffs, above which was the word *Barbaria.* Spain still bears this cross in her flag.

The present orders of Spain are those of Alcantara, Calatrava, Santiago, or Saint James, Montesa, the Golden Fleece, and that of Charles III. The order of Alcantara was called the Noble; that of Calatrava, the Gallant; and that of Santiago, the Rich.

The order of *Alcantara* was styled, at its first institution, that of Saint Julian, and was founded in 1156, under the auspices of Don Sucro Fernandes, and Don Gomez Fernandes Baniantos, two gentlemen of Salamanca. These two brothers resolved to take up arms, and to associate with themselves some nobles of their country in their project against the infidels. Ordono, bishop of Salamanca, confirmed their plan, got it approved of by pope Alexander III. and enjoined the knights to the observance of the rules of Saint Benedict. It was not until the year

1219, that their principal house was transferred to Alcantara, when they gave that name to their order. Alphonso VII. promised them possession of every thing they should take from the infidels. This order is not by much so rich as formerly, but it still possesses thirty-three commanderies, four alcaydies, and four priories, which annually produce eighty thousand ducats.

The order of Calatrava had its beginning in Castile, under the reign of Sanchez III. That king proclaimed to his court that he would give Calatrava, and its dependencies, to the person who should undertake to defend that city against the Moors, and that the property should descend by right to his heirs. No individual, whatever the editors of the chronological abridgment of the history of Spain may say to the contrary, thought himself sufficiently rich and powerful for the undertaking. The knights templars, at that time very powerful, were the only persons who generously came and offered to defend the place. Sanchez at first refused them, but at length was prevailed upon to consent, and the templars, desirous of being aided in their enterprize by a considerable number of gentlemen, after having taken possession of the city, proposed to the king to found the military order of Calatrava. It was instituted the same year, that is, in 1158, with the sole intention of combating the Moors and opposing their conquests.

The popes, Alexander III. Gregory VIII. and Innocent III. approved of the order; the knights adopted the rule of Citeaux, assumed a uniform proper for military expeditions, and fulfilled their duty in an exemplary manner. The order at present is neither religious nor military, but has annexed to it thirty-four commanderies and eight priories, the revenues of which are estimated together at an hundred and twenty thousand ducats per annum. The cross differs from that of the order of Alcantara in colour only; the latter is green, and the former red.

The military order of Saint James had its origin in Galicia, in the year 1170, under the reign of Ferdinand II. king of Leon. There was in the environs of Santiago a convent of regular canons, of the order of Saint Augustin, governed by a prior elected by themselves. Several of the nobility, at the head of whom was Pedro Fernando de Fuente Encalada, having resolved to form a military order, under the title of the order of Saint James, were extremely anxious to execute their project, and imagined they should never be able to live in the orderly and decent manner worthy of knights, if they had not priests who should take the charge of their consciences. It seemed to them fitting, the better to succeed in their enterprize, that they should become united to the prior and canons of the monastery of Leyo, because these led a very regular life,

such as the knights themselves had proposed. They communicated their intentions to Don Celedonio, archbishop of Toledo, and to Don Pedro Martinez, archbishop of Santiago, by whom they were approved of. The pope's legate confirmed the assent of the two prelates, and the order was established under the rule of Saint Augustin. The knights wear a medal, upon which is a red sword, at the button hole of their coat. This order has eighty-seven commanderies in the kingdoms of Castile and Leon, which annually produce two hundred and seventy-two thousand ducats.

The order of the Golden Fleece was instituted by Philip II. duke of Burgundy, count of Flanders, and surnamed the Good. His desire to add to the splendor of his marriage with the Infanta Isabella, daughter of John I. king of Portugal, inspired him with the idea of this institution. The 10th of January, 1429, the day of his marriage, was that also of the foundation of the order: he fixed the number of knights at twenty-four, and named Saint Andrew for their patron. Charles V. afterward, increased the number to fifty-one. To be received a knight of the order, it is necessary either to be a prince, a grandee of Spain, or distinguished by great and signal services.

According to its constitution, the grand-master

is to be the head of the house of Burgundy, so that since the marriage of the archduke Philip I. with the Infanta Jane, heiress to the catholic kings, and mother to Charles V. the kings of Spain have possessed the grand-mastership of the order, and perpetuated it in their states; and since the time of Charles V. they have also enjoyed the revenues and title of grand-master of Alcantara, Calatrava, and Santiago.

The royal order of Charles III. was instituted by that monarch the 19th of September, 1771, to celebrate the birth of an infant, who is since dead. Charles III. placed his order under the protection of the Virgin, and the mystery of her immaculate conception. The principal rules of the constitution of the order are, that all the kings, his successors, shall be the grand-masters of it, and have the sole right of appointing the knights.

These are of two kinds: those of the Great Cross, and the Knights Pensioners: the number of the former is fixed at sixty, and that of the latter at two hundred. Persons who are received into the order of the Great Cross must be twenty-five years of age; but those of the royal family and foreign princes are exempt from the rule.

AGRICULTURE.

The causes of the depopulation of Spain, and the neglect of agriculture in that kingdom, are so well known as to make it unnecessary for me here to enumerate them. Government, better understanding its real interests, seems disposed to pay attention to every thing which regards political economy. The favour it shews to the different societies established under the name of *Amigos del Pais*, friends to their country, is a proof of this, since their end is to encourage industry, and animate and improve agriculture, but the progress they have hitherto made has been but very slow. A few years of vigilance, and encouragement, have not been sufficient to repair the evil caused by several centuries of indolence. Besides, one of the chief obstacles with which the zeal of the societies will meet for a long time to come, is less the want of population, for it is proved that the population of Spain has increased one third within these thirty years, than the too great distance between one village and another. Most travellers who have gone through the king-

dom must have observed that but few lands, except those at the distance of a league or more from the cities and villages, are cultivated, and it is not possible to clear such as are more remote, since, in some places, there is not a single habitation in the space of four, five, or six leagues. The intermediate lands seem to be sacred, and would be profaned by the plough or hoe, and some villages become poor and wretched, because they are too great and populous. The first care of government ought to be, to fix the limits of all towns, villages, and hamlets; and instead of suffering them to extend, to oblige them to separate. Men would then cover a great space, and the waste lands would obtain a value. Spain affords a proof of this in the kingdom of Valencia and the Sierra Morena.

In countries not peopled in proportion to their extent, the economy of men and cattle should be well understood; yet it is not uncommon, in Spain, to see in a field of only an acre ten or twelve pair of oxen, which, one after the other, follow the same furrow, and are guided by as many labourers; whilst in a neighbouring enclosure, ten or fifteen men, arranged in the same manner as the oxen, are provided with spades, and scarcely scrape the land. Many inconveniences arise from this mode of cultivation. The first is undoubtedly that of uselessly employing too

many hands; but the most dangerous one is, that the earth, not being sufficiently opened, does not communicate to the plants and grain the vital principles they ought to receive from it. The fogs and dews, which are always abundant in Spain, not penetrating the earth, are too soon exhaled by the sun. The plants wither, and the rain, if it be heavy, roots them up; the winds alone are sufficient to make considerable ravages in land so cultivated. Yet notwithstanding the disadvantages of this very defective mode of cultivation, it has been remarked, that, upon an average, the harvest furnishes, in corn, the subsistence of a year and a half for all Spain. What would be the produce were all the lands well cultivated?

It may be supposed that in consequence of this abundance, were there a few public granaries, there ought never to be a want of corn in Spain: yet a scarcity frequently happens in some provinces, because exportation is there badly understood; bread is also much dearer there than in France. It is true the Spanish peasant is unacquainted with the black and disgusting bread which the French labourer frequently eats; the whitest bread made from the best wheat is eaten by every class of persons. The Castiles and Estramadura are the most fertile provinces in corn,

and to these especially government ought to turn its attention.

Several remedies might be applied to the great sterility complained of in Spain. The first, whence a double advantage must be derived, would be to plant trees. Travellers have the fatigue of crossing the immense plains of Castile without meeting with the smallest shrub. Most of the provinces are well supplied with springs, but these disappear in very hot weather. Were care taken to plant trees by the sides of rivers and rivulets, the effect of the sun would be considerably lessened; and were others planted in the country, rain water would remain longer upon the earth.

The soil of the country between Madrid and the Sierra Morena, and from Talavera to Badajos has a superficies of a foot and a half of sand, under which the earth is clayey and strong: thus nature herself has furnished upon the land what is proper to mix with it, and nothing remains to be done but to supply it with moisture; and this, as I have already observed, might be effected by properly sheltering the springs from the heat of the sun.

When we recollect that in Spain there are upwards of an hundred and fifty rivers, six of which are large ones, and numerous springs in the moun-

rains, the want of moisture in the earth must appear to proceed from the indolence of the inhabitants; since the climate of Spain, notwithstanding the great heat, is so favourable to the natural fertility of the lands, that even those most exposed to the sun sometimes produce an hundred fold.

One of the first reforms to be made for the benefit of agriculture in Spain, should be to prohibit the too general use of mules.* The horse, considering his beauty only, undoubtedly deserves the preference; but while we grant to the mule all the superiority of strength and frugality supposed in him, his incapability of multiplying his species ought to be decisive for his exclusion. Ignorance of the art of agriculture and an ill judged luxury alone support the national prejudice in favour of mules, most of which are brought from other countries at an extravagant price. If in some parts of Spain the horse be not strong enough to support the climate in those places, let the use of mules be continued; but

* A set of horses are seldom seen in that kingdom. Notwithstanding the prohibition, which has been several times renewed, of being drawn by mules, or making any use of them in travelling, none but women and ecclesiastics being exempt from the law, the old custom has constantly prevailed. These prohibitions were made because the breed of horses began to be lost.

wherever horses can be safely employed, they seem under every point of view to merit a preference.

The great number of bulls, likewise, which are kept in indolence, and at a great expence to the public, to be destroyed for a cruel amusement, ought to be diminished. If the people be so attached to bull-fights as not to be satisfied without them, the number of victims might be reduced; and instead of twenty bulls, which in those butchering diversions are torn to pieces alive, the sacrifice of four should be sufficient. Agriculture would gain considerably by such a reform.

Mr. Bowles who, in his Introduction to the Natural History and Geography of Spain, gives the most satisfactory proofs that he has well examined the productions of that kingdom, assures us, that neither Belon or Rauwolf mention any plant in the environs of Jerusalem which he has not found in this country.

I do not think it altogether useless to give some idea of certain plants, trees, and shrubs found in Spain.

The turpentine tree is rather common; it is pricked by an insect to deposit its eggs, and the puncture produces a gall nut, of the colour of coral; and as the nut, instead of becoming more round, lengthens out upwards of half an inch, and takes the form of the horn of a goat, this kind

of turpentine tree is vulgarly called *cornicabra*. The roots, frequently thicker than the trunk, produce a very hard wood, handsomely veined, and which takes, in the lathe, all the forms an artist wishes to give it. It is susceptible of a fine polish, and at Orihuela great quantities of it are made into snuff-boxes, known by the name of wood of Orihuela. But the workmen are not ingenious; very few of the boxes I saw made in the country had either elegance or neatness.

The Indian fig tree (*opuntia*) is very common in the eastern and southern parts of Spain, and although this shrub be originally from the Indies, it grows every where without cultivation, in the openings of the rocks, even where it scarcely finds earth enough to take root. Its flower is almost the size of a common carnation, but more tufted, of a very red colour, and without thorns, but the leaves, by which it is enveloped whilst yet in the bud, are armed with sharp prickles. The fruit which succeeds the flower resembles the common fig; it stains with red the urine of such as eat of it. It was by chance discovered in England, that the bones of a pig, kept in the house of a dyer, and which had been fed with madder, were stained with red. The experiment was repeated and confirmed by the academy of sciences at Paris.

The great palm tree grows in all the southern provinces of Spain; but is found in the greatest

abundance in the kingdom of Valencia, in the environs of the Elche, where the plain is covered with it as far as the eye can reach. It is said there are upwards of fifty thousand trees, two-thirds of which are at least an hundred and twenty feet high, and form a magnificent forest. The dates they produce hang in clusters of from fifteen to twenty-five pounds weight, at the top of the tree. They are less sweet and not so good as those of the Levant; but this I am of opinion depends in part on the preparation of the latter, which corrects the husk of the fruit, naturally rather sour.

There are several kinds of oak in Spain. The *ilex aculeata coccigiandifera* is that under the prickly leaves of which is found the *kermes*, or the worm known by the name of the gall-insect, used in the dying of scarlet, and which was very valuable to the ancients: but the use of it is now less frequent on account of the abundance of the insect called *cochineal*, brought from America. This kind of oak is called in Spanish *coscoxa*.

The *suber* or *alcornoque* is the kind of oak which produces cork; its acorns are bitter. Every four years it is despoiled of its bark as far as the cuticle; were this injured the tree would decay. After this operation the tree produces a kind of liquor which congeals in the air, and in four or five years forms the new cork.

The real oak, called in Spanish *encina*, is a very high tree, with a thick foliage, and wood extremely hard: the roots are more porous and flexible. This oak produces very large acorns of an oblong shape, and so palatable, that they are eaten in the manner of chesnuts. There is a variety of this kind of oak, the leaves of which are smooth and glittering, but the acorns are neither so large nor so good as those of the former.

The northern mountains of Spain produce white oak, very fit for ship-building; the leaf is very broad and indented, and falls in winter. This tree produces bitter acorns.

The beech also grows in the northern provinces, upon the tops of the mountains, where the oak cannot support itself; it grows in the plains likewise, and produces fruit of a triangular form.

The walnut tree is common enough in some parts of Spain. It is astonishing that this tree has not been planted in other parts of the kingdom, where it would thrive extremely well.

Most of the olive trees are, if I may so say, nothing but bark; this arises from the bad method of planting them, which consists in taking a branch from the tree, splitting it into four parts at one end, and putting it into the earth, so that the water and heat rot the inside. Spain pro-

duces, in general, an abundance of oil; but for the most part it has a bad smell, and is detestable to the taste, whilst it might be rendered as good as that of the southern provinces of France.

Andalusia abounds with olive trees; those of Lucena and the environs produce a round little olive of a good quality for making of oil. The olives of Seville are as large as a pigeon's egg, and are excellent for preserving.

The apple tree in Biscay seems to be in its natural climate; the species of it in this province are exceedingly numerous. The rennets are common, with a little variety amongst them: the cherry tree grows to the height of an elm: the peaches are delicious, and in the same province are found the four best kinds of pear.

The people of Valencia pretend that their silk is finer, lighter, and more smooth than that of Murcia, because they lop their mulberry trees every two years, and the Murcians lop theirs only once in three years, which makes the leaf stronger and more sour. But to this may be opposed the example of the inhabitants of Granada, who never lop their trees, and may justly boast of producing the finest and smoothest silk in Spain. The cultivation of the mulberry tree in the kingdom of Granada is indisputably the best.

The kingdom of Murcia contains forests of

orange and lemon trees, and all other fruits of this kind are found there in the greatest abundance. The oranges of Murcia are in general larger and sweeter than those of the kingdom of Valencia, Catalonia, and the rest of Spain.

The plant the Spaniards call the *pita*, is the aloe of America. The kind of grass they call *esparta* is very common, for it covers a great part of Spain. It serves to make ropes, mats, and several useful articles. Mr. Bowles says, he counted upwards of forty methods of employing it. A few years since the Spaniards found the means of spinning this plant like hemp or flax, and making it into very fine linen. Charles III. rewarded the person who made this truly valuable discovery, and granted him several privileges.

The Spaniards esteem the saffron which grows in La Mancha to be the best in Europe. All the provinces of Spain produce more or less hemp and flax: but there are districts more favourable to them than others, as Murcia to flax, and Arragon to hemp.

The cotton plant is not uncommon in Valencia, and it seems extremely surprising the inhabitants should now neglect it, as it was formerly cultivated there with great success.

Along the coast from Malaga to Gibraltar there are upwards of twelve manufactories of sugar: the little village of Motril contains four, which

have existed from time immemorial, and, according to tradition, Spain is indebted to the Moors for the sugar-cane, and the manner of preparing it. This cultivation might in that kingdom be more extensive; the same districts are proper for the ananas also, and many other plants and fruit trees of America. Spain also produces cinnamon, but it has neither the taste nor balsamic flavour of that brought us by the Dutch.

Spain has received from Nature a climate the most favourable to every kind of cultivation, and will become one of the most flourishing countries of Europe, whenever she shall remedy certain errors and abuses which have hitherto proved most destructive both to population and industry.

APPENDIX.

Instructions for the Office of the Holy Inquisition, given at Toledo in 1561, *and in which those of the Year* 1484 *are included.**

We Don Ferdinand de Valdès, by the divine mercy, archbishop of Seville, apostolical inquisitor-general for the extirpation of heretical perversity and apostacy throughout all the kingdoms and territories of his catholic majesty, &c.

By these presents notify to you the reverend apostolical inquisitors against heretical perversity and apostacy in all the said kingdoms, territories, and domains, that we are informed, although it be provided and established by the instructions of the holy office of inquisition, that the same proceedings should be observed in all the inquisitions, there are some in which they are not so

* This paper must appear the more valuable and curious, as copies of these instructions for the holy office were become exceedingly scarce, and thus the darkness which surrounded that dreadful tribunal became increased, on which account it would gladly have prevented the reprinting of them.

properly observed as they ought to be; and in order to provide that in future there may be no difference between them in this respect, after repeated discussions and conferences in the council of the inquisition general, it has been determined that the following orders shall be observed in all the inquisitions.

I.

Examination of the charge.

When the inquisitors shall assemble to examine the evidence resulting from a visit, or from any other means whatsoever, if there be found persons sufficiently convicted of a crime of which the holy office has cognizance,* learned and conscientious theologists, and such as are provided with the requisite qualifications, shall be consulted thereupon, and shall give their advice in writing, signed with their names.

* The translator has not confined himself to a literal exactness: he has avoided repetitions, and contracted the diffuse style of these instructions. *Note of the French translation from the Spanish.*

The king, by a mandate published in 1770, ordered the inquisitor-general to recommend to the inquisitors to confine themselves to the cognizance of the crimes of heresy and apostacy, without dishonouring the subjects by imprisonment, before they had previously obtained against them the most evident proofs. *Note of the Spanish editor.*

II.

Information or impeachment.

The inquisitors having been satisfied by the decision of the theologists, that the matter relates to the faith, that the ceremonies in use among the Jews or the Moors are in question, or heresy, or manifest and incontestible adherence to heresy, the fiscal shall impeach the person or persons in question, requiring that they may be arrested on the presentation of the depositions, and the opinion which declares their crime.

III.

Decree of imprisonment.

The inquisitors, after having together seen the information, if they be both present, shall order imprisonment. It seems that this decree would be more authentic were it concerted with the counsellors of the inquisition, were there no inconvenience in doing it, and that the inquisitors thought it necessary and proper; and that whatever these shall agree should form a record in the process.

IV.

A person against whom there are not sufficient depositions shall neither be summoned nor examined.

In case the depositions against any person charged with the crime of heresy shall not be

sufficient to justify his imprisonment, no other rigorous measures shall be taken against him; these would only serve to put others upon their guard. It will therefore be better to wait for new proofs, or new indications.

V.

Appeal to the council, if opinions be divided and the matter serious.

If the inquisitors agree relative to the imprisonment, they shall proceed to execute it in the manner determined upon; and in cases in which the affair is of a serious nature, seeing that it may affect persons of quality, or for other motives, they shall consult the council,* before they execute their sentence; and if opinions differ, the sentence shall be sent to the said council to be finally determined on.

VI.

Order for imprisonment and sequestration.

The inquisitors shall sign the order of imprisonment, which shall be given to the alguazil of the holy office, and to no other person, unless it be to one legally employed. The imprisonment shall be accompanied with sequestration of property, conformable to the instructions of the holy office. Not more than one person shall be

* The supreme council of the inquisition, called *La Suprema.*

named in the warrant of imprisonment, in order that if it be necessary to communicate it to a person who is a stranger to the holy office, the names of the officers may remain secret; and to the end that the order of arrest against each prisoner may be entered in his particular process. The sequestration of property is to take place when the imprisonment is for formal heresy, and not in other cases, in which the inquisitors have a power to imprison; and in the sequestration, the property in the possession only of the person to be arrested shall be intended, and not that in the hands of another which may belong to him. The decree which shall pronounce the imprisonment of the criminal, shall be inserted in the process, and the day in which the decree shall have been passed, and the person to whom it shall have been given shall be therein expressly mentioned.

I

Who are to be present at the execution of the arrest.

The receiver of the inquisition, or his deputy (if the former be employed in the duties of his office) with his alguazil and the notary of the sequestrations, shall be present at the execution of the arrests made by the inquisition, that the receiver may approve of the person whom the

alguazil shall name to receive the sequestration; and that in case he should not approve of him, he may require another more properly qualified for the purpose.

VIII.

The manner in which the sequestration is to be made.

The notary of the sequestrations shall take the most particular account of the above sequestration, that when the receiver takes possession of the property, or the sequestration is taken away, an exact statement of it may be prepared, taking care to express at the beginning, the day of the month, and to have it signed at the bottom by him, or those, to whom it shall be confided, jointly with the alguazil, in presence of witnesses, and requiring sufficient security of him to whom it shall be entrusted. This person shall receive from the notary a simple copy, without expence, of the sequestration; but if any other person shall require a copy, the notary shall not be obliged to give it to him without a certain fee.

IX.

What the alguazil is allowed to take from the sequestered property.

The alguazil shall take from the sequestered

property the money which *shall to him seem necessary* to conduct the criminal to prison, and six or eight ducats more for the expences of the latter, and his food, but what the beasts of burthen, which carry him, his bed, and effects, shall consume, shall be at his own charge. If no money be found among the things sequestered, the alguazil shall sell a part of them, selecting the least useful, as far as the amount of the above sum; and he shall express and sign at the bottom of the sequestration what he shall have received; and shall pay, in presence of the notary of the sequestrations, who shall insert it in the process, the surplus to the officer charged with the expence of the prisoners; and an account of all shall be rendered to the inquisitors, in presence of whom the latter shall receive what is to be put into his hands

X.

Conduct to be observed by the alguazil with respect to the prisoners.

The criminal being arrested, the alguazil shall imprison him in so secret a manner as to prevent his being seen or spoken to by any person, or receiving advice, either verbally or in writing, and he shall take the same measures with all the other prisoners, between whom he shall prevent all

communication, unless the inquisitors shall have informed him that no inconvenience can arise from permitting it. He shall leave them neither arms, papers, money, nor jewels; he shall afterwards conduct them to the prison of the holy office, and deliver them into the custody of the alcaydes, who shall certify, on the warrant of imprisonment brought him by the alguazil, that he has received the prisoners, adding the day and hour of their being committed into his custody, that the state of their expences may be properly regulated. The warrant shall be inserted in the process, and the alguazil shall immediately give an account to the inquisitors of the execution of their orders. The alcayde shall observe all these formalities with respect to each prisoner, before he locks him up, examining all his clothes, lest he should introduce any of the things above-mentioned into the prison, or any thing dangerous; all which is to be done in the presence of one of the notaries of the holy office. Whatever is found upon the prisoner shall be stated in the sequestration, and deposited with some person whom the inquisitors shall name.

XI.

Injunction to the alcayde.

The alcayde shall not put the prisoners toge-

ther, nor suffer them to communicate with each other, unless it be in consequence of a positive order from the inquisitors.

XII.

The same.

He shall also keep a register in which he shall enter all the linen and clothes brought by each prisoner, which register shall be signed by himself and the notary of the sequestrations. He shall observe the same method relative to every thing he shall receive during the imprisonment, giving an account of these, before he accepts them, to the two inquisitors, that he may obtain their permission so to do; he shall carefully examine them to assure himself that they conceal nothing, and shall give them to the prisoners according as their wants shall require.

XIII.

First audience, and questions to be asked by the inquisitors.

The prisoner being already in prison, the inquisitors, when they shall think proper, shall have him brought before them, and, in presence of a notary enjoined to secrecy, after having administered to him an oath, shall ask him his

name, age and profession his former place of abode, and how long he has been a prisoner. The inquisitors shall treat the prisoners with *humanity* according to their rank, preserving over them a proper authority, without endeavouring to imitate them. Prisoners are commonly seated upon a bench or a low chair, that they may give their answer more at their ease; but they stand to hear the accusations against them.

XIV

The same.

Immediately afterwards they shall be ordered to declare their pedigree for as many generations as they are acquainted with it, beginning with their father and mother, and proceeding to their grandfather, &c. and naming all their collateral relations as far as they can recollect, stating what have been their professions, and indicating their places of abode; to whom they were married; whether they be dead or living, and what children they have left; to whom they themselves are or have been married; how many times they have entered that state; the children they have had, how many of them are living, and their age; and the notary shall take down in his notes this account of their pedigree, placing the name

of each person at the beginning of the line, and expressing whether or not any one of their family has been punished by the inquisition.

XV.

Admonitions to be given to the accused.

This done, the accused shall be asked where he was brought up, and with whom; if he has studied any profession; if he has ever been out of the kingdom, and with whom? And when he shall have answered to these questions, he shall be asked in general terms, if he has any knowledge of the cause of his imprisonment; and according to the answer he shall give, other questions, relative to his case, shall be put to him; and it shall be observed to him, that he must confess the truth, conformable to the style and instructions of the holy office, in giving him three admonitions upon different days, and after some interval of time. The notary shall state in his papers what the accused shall have confessed, and every thing that shall have passed during the audience. The prisoner shall likewise be questioned concerning prayer and the christian doctrine; he shall be asked where, when, and to whom he went to confession, and the inquisitors are cautioned to take care neither to be too pressing nor negligent in their enquiries, not to omit

those which are essential, and to ask no questions irrelevant to the information of which they are in possession, unless the accused gives room for such by his own confession; and, whilst he is giving his answers, they are to let him speak freely, without interrupting him, unless he says *improper* things.

XVI.

Advice to the inquisitors.

In order that the inquisitors may be enabled to fulfil these conditions, and judge with justice, they ought constantly to be on their guard against being led into error, as well in the depositions as in the confessions; and it is with this precaution they shall examine and impartially decide the cause conformable to truth and justice.

XVII.

The inquisitors, except in the exercise of their functions, shall have no communication with the accused.

The inquisitors shall neither communicate with nor speak to the accused, neither during nor after the audience, except concerning things relative to the business in question. The notary, in

presence of whom the audience shall be given, shall write down every thing the inquisitor or inquisitors shall say to the prisoners, and the answers of the latter; and, the audience being finished, the inquisitors shall order the notary to read all he has written, that the prisoner may, if he thinks proper, add or correct any thing, and that his answers once finished and taken down, it may no more become necessary to hear witnesses on the subject.

XVIII.

Accusation of the fiscal.

The fiscal shall be careful to explain the charges against the accused in the terms prescribed by the mandate, charging him with heresy in general, and of every other offence of which information shall have been given in particular, whether by the depositions of witnesses, or the confessions the accused shall have made; and although the inquisitors can have no cognizance of crimes unconnected with manifest heresy, if the witnesses have deposed against him in other matters, these shall also form a part of the accusation of the fiscal; not that the inquisitors may punish him for it, but to *aggravate* his crime of heresy, to prove his want of Christianity, or his perverse life, and thence to draw information relative to the matters of faith in question.

XIX.

He who confesses, is to be accused, that he may be brought to trial.

Although the accused may have confessed what the witnesses have deposed, the fiscal is to accuse him in form, that the prosecution may be proceeded upon according to his request, as it is begun upon his information, and that the judges may pronounce more freely the pain or penitence they are to inflict; *experience* having proved, that a different form may produce *inconvenience.*

XX.

The accused is always to declare what he has to say upon the oath he has taken.

The accused having, at the beginning of the prosecution, sworn to speak the truth, he is to be put in mind of his oath every time he appears at the audience, that the oath may always precede the deposition; a precaution of great effect, when he is to speak of other persons.

XXI.

The fiscal is to require that the accused may be put to the torture.

At the end of the accusation, it seems *conveni-*

ent and *useful*, that the fiscal should demand, in case the intention of the accused be not clearly proved, and that it appears necessary, that the torture should be applied, because, as he ought not to suffer it but upon the requisition of the public prosecutor, and not without its being notified to him, it cannot be given at a part of the prosecution which furnishes him less opportunity to prepare for it, or when he would be thereby less affected.

XXII.

Admonition to the accused. An advocate to be allowed him.

The fiscal shall present the accusation to the inquisitors; the notary shall read the whole of it, in presence of the accused; the fiscal shall take the usual oath, and the audience shall immediately terminate. The accused shall answer article by article in presence of the inquisitor or inquisitors, before whom the accusation shall have been laid; and, to avoid confusion, the answer shall be written in the same form, although the accused may have answered in the negative to all the articles.

XXIII.

Sentence of proof, without fixing a term.

The inquisitor or inquisitors shall observe to

the accused of what consequence it is to him to tell the truth; and this done, they shall name to make his defence, the *advocate* or *advocates of the holy office*, deputed for that purpose; and in presence of any one inquisitor whatsoever, the accused shall have communication with this man of the law, and, according to his advice, shall answer verbally, or in writing, to the accusation; and the man of the law, before he charges himself with the defence, shall swear to defend him well and faithfully, and to keep secret all that he shall see and come to the knowledge of; and although he was sworn when he was received in the holy office as a man learned in the law, he ought, as a christian, *to exhort* the accused to tell the truth, and to ask for punishment if he be culpable. His answer shall be notified to the fiscal; *and the parties being present as well as the advocate, the cause being terminated, the proof shall be received. In this sentence it is not the custom to fix a certain term, nor to summon the parties to be present at the oath of the witnesses, because neither the accused nor any person in his behalf are then to be present.*

XXIV.

What is to be communicated to the advocate.

That the man of the law may better advise and

defend the accused, the confessions made during the prosecution are to be read in his presence, provided they regard no third person; but if the accused will continue his confessions, the advocate shall be obliged to retire.

XXV.

If the accused be under twenty-five years of age, he shall be provided with a guardian in form, before he answers to the accusation, and shall confirm the confession he has made; and the prosecution shall be carried on against him under the authority of the guardian, who may not be one of the ministers of the holy office, but either the advocate himself, or any other person of a good conscience and worthy of credit.

XXVI.

Functions of the fiscal after the sentence of proof.

The fiscal shall afterwards, in presence of the accused, produce the depositions and proofs against him, as well there in the process as in the registers and writings of the holy office. He shall require the answers to be examined, that the witnesses may, according to form of law, ratify their depositions; and, this done, that the depositions be published, and that what the accused or his advocate may have to say be inserted in the process.

XXVII.

New accusation to be brought against the criminal upon what may afterwards arise.

The parties having been present at the reading of the evidence, if in any part of the prosecution new incidents come to light, or the accused should commit a new crime, the fiscal shall accuse him anew. The accused shall answer in the form already prescribed, and the prosecution shall be continued; although in case the new incident be connected with the chief crime, it seems sufficient to inform the accused that another proof is obtained against him.

XXVIII.

Audience to be granted to the accused whenever he shall desire it.

As there is generally some delay between the sentence of proof and the publication of the depositions, every time the prisoner demands an audience, he shall be sent for by the alcayde (as is the custom). The audience ought to be granted him, as well because it is a consolation to the accused to be heard, as that it often furnishes them an opportunity of adding something to their justification, and that these delays may give them new ideas.

XXIX

Ratification of evidence.

The inquisitors shall immediately proceed to the ratification of the evidence, and every thing which the fiscal shall have further demanded, to prove the crime and come at the truth.

XXX.

Form to be observed in the ratification of evidence.

The parties being received at the ratification, the witnesses shall confirm their depositions, according to the forms of law, before two ecclesiastics properly qualified, christians of an ancient race, who shall have been sworn to secresy, and who shall bear a good character with respect to their morals and manner of life. In their presence the witnesses shall be told that the fiscal presents them as such; they shall be asked if they recollect to have said, before a judge, things relative to the faith; and if they answer in the affirmative, they shall repeat the substance of what they have said; and, if they have no remembrance of it, they shall be asked such general questions as may bring it again to their recollection. If the witness requires what he has already said to be read to him, his request must be complied with,

whether he be one of the prisoners or any other person. The notary shall write down what passes, and the situation of the witness; whether or not he be a prisoner, and if he be, upon what account; whether he be ill or well; whether he has been heard in the audience chamber or in a room in his prison; and the reason why he was not brought to the audience; the whole to be inserted in the process of the person against whom he shall have deposed, that the process may contain every thing relative to itself.

XXXI.

Publication of evidence.

The evidence having been ratified in the manner before mentioned, every thing relative to the same shall be literally published, conformable to the deposition of the witnesses, omitting nothing but that which might discover who they were; and if their depositions be long, and capable of being separated, they shall be divided into articles, that the accused may answer thereto more particularly, article by article, after having been sworn. All the depositions must not be read to him at one time, neither the whole of that of each witness, if each of them have given his particular deposition in articles or chapters. The inquisitors shall take care to give the publications briefly, and not to keep the accused long in sus-

pense, telling them, or giving them to understand, that the depositions against them contain things they have not confessed: this to be observed even though the accused should deny them.

XXXII.

The inquisitors shall give the publications signed with their names and additions.

The inquisitors, or one of them, shall make the publication, either by reading to the notary what he is to write, or by writing it themselves, and signing the instrument according to the mandate; and as this is of great consequence, it is not to be confided to any other person; the month in which the depositions of the witnesses were made shall be expressed therein, the day being omitted if there be any inconvenience in mentioning it. The place and time of the crime shall, as circumstances appertaining to the defence of the accused, be mentioned in the publication; and the deposition of the witnesses shall be rendered as literally as possible to the accused. It must moreover be observed, that although the witness speaks in the first person when he declares he has had such and such connexions with the accused, his deposition in the publication is to be given as coming from a third

person, who shall say that he has seen and been informed that the accused has had that connexion with a certain person.

XXXIII.

Instruction concerning the publications in what regards accomplices.

If an accused person has at first spoken of a great number of other persons, and is afterwards desirous of giving to what he has said a general and indefinite turn, such a deposition is not to be inserted in the publication, as the accused may have been easily mistaken in his expressions, in not declaring in particular what each of the persons may have said, and since his evidence is not valid without this form. Therefore, whenever this happens, the inquisitor shall oblige the accused to particularise, as much as it shall be possible for him so to do, without vaguely referring to his former confession.

XXXIV.

Of publication to take place, although the accused should have confessed.

The depositions shall be communicated to the accused, although the latter should have acknowledged the accusation, that they may be convinced they have not been imprisoned without

information; that they may look upon themselves as convicted; that sentence may thereupon be pronounced against them; and that the liberty of the judges may be less restrained; for an accusation not published cannot lie against them, especially since by the nature of the cause they can neither be present when witnesses take the oath, nor know who they are.

XXXV.

The advocate of the accused to see the publication in the presence of the inquisitor.

The accused having thus replied, shall consult upon the publication with his advocate in the same manner as upon the accusation; for he is not to be suffered to communicate either with his lawyer or any other person, except in the presence of the inquisitors and the notary, who are to certify what passes, and the inquisitors are to take care that neither relations, friends, nor other persons speak to the accused, were it even to persuade him to confess his faults. If, however, this were necessary and should seem convenient, it may be permitted to some learned and religious persons to speak to him *with that intent*, but still before the inquisitors and the notary; for neither the inquisitors themselves, nor any other officer of the tribunal, except the alcaydes, are per-

mitted to speak in private to the prisoners or to enter the prison although it be established by the mandate that an attorney shall be allowed to the accused this however must be withheld from them, experience having proved that great *inconvenience* may result therefrom, nevertheless it sometimes happens, in cases of great necessity, that full power is given to the advocate

XXXVI.

In what manner paper is to be given to the accused.

If the accused asks for paper to write what relates to his defence sheets counted and marked by the notary shall be given him; the number of them shall be expressed in the papers of the process, and they shall be counted when he returns them, so that none may remain in his possession; the state in which he renders them shall also be specified. When he asks for his advocate, he shall be conducted to him, he shall communicate to him whatever he may think proper, and give him the papers relative to his defence, but not any thing else; and his advocate, when he shall have received the necessary order shall come with the accused, and present him at the audience The accused, to prove the articles of his interrogatories, shall name for each a great num-

ber of witnesses, that such of them as are most able and worthy of credit may be examined. It shall be intimated to him not to name any of his relations, or servants, and that these witnesses must be christians of the ancient race, if it be not that the circumstances are of such a nature as not to be proved by other persons except the former; and if the prisoner wishes to see the defence, which his lawyer has drawn up before the latter presents it, his request may be complied with. The inquisitors are to take care that neither the lawyer nor any other person converses with the prisoners upon any subject, except what relates to their defence, and that they do not bring them any information from without, because no good can accrue from such a communication, and evil frequently results from it to the persons and causes of the prisoners. The advocates are not to keep a copy of the accusation, the publication, or the reasons for excepting against certain witnesses, but shall return all in presence of the inquisitors.

XXXVII.

The fiscal is to see the papers of the process after the audience.

In every part of the process, the fiscal, each time a prisoner comes from the audience, shall

see the account of what has passed If the accused has confessed, he shall accept the confessions as far as they may be in his favour. The fiscal shall write in the margin his notes upon those confessions, and upon every thing proper to clear up the affair, and the above acceptance shall be made judicially.

XXXVIII.

Proceedings relative to the audiences.

The inquisitors shall immediately take measures to receive the defence which the accused shall have desired to present, examining the validity of the evidences, and what he shall have to alledge against it They shall take care to neglect nothing which may tend to exculpate him, as it was also their duty to do to prove his crime, considering well that the accused in prison is prevented from taking such measures of defence as he would adopt, provided he were at liberty to pursue his cause.

XXXIX.

Admonition to the accused before the conclusion.

After having received the principal materials of the defence, the inquisitors shall have the accused brought before them, with his advocate,

and shall certify to him, that the defence he had called to his aid has been made; therefore he may, if he pleases conclude, by adding what he has further to say If he does not ask to be further heard, the cause is to be concluded. It is, however, more prudent that the fiscal should not conclude; for, besides his not being obliged to do it, he thereby remains in a situation to demand anew such or such measures to be taken as may be agreeable to the accused. But if the latter demands the copy and publication of his defence, his request is not to be complied with, as he might thereby acquire a knowledge of the witnesses who have deposed against him

XI.

Examination of the proceedings The order of vote.

The cause having been brought to this state, the inquisitors shall associate with them the ordinary and counsellors of the holy office, to whom they shall communicate all the proceedings, omitting nothing essential. When the necessary persons shall have been made fully acquainted with them, the matter shall be put to the vote, each voting according to his conscience; first the counsellors, then the ordinary, and afterwards the inquisitors, who shall vote in presence of the counsellors and the ordinary,

that all may know their motives, and that in case they should be of a different opinion, the counsellors may be convinced that the inquisitors act according to law, and not from caprice. The notary shall write down the opinion of each voter in the register of votes, whence they shall be taken to be added to the proceedings. The inquisitors shall leave to the counsellors full liberty of voting, and shall not suffer any person to speak out of his turn; and, as among the officers of the inquisition, there is no reporter, the oldest inquisitor shall state the question, without giving his opinion, and the notary shall immediately read his report. The fiscal shall be present, seated below the counsellors, and shall leave the assembly before the question is put to the vote

XLI.

Those who seriously confess shall be reconciled.

If the accused candidly and seriously confesses, and his confession be of a proper nature, the inquisitors, the ordinary, and the counsellors shall admit him to a reconciliation with *confiscation of property* conformable *to law*. He shall be clothed in a penitential habit, which shall be a *sanbenito* of linen or yellow cloth, with a red St. Andrew's cross, and he shall be con-

ducted to the prison called perpetual, or *the prison of mercy*. There are, however, with respect to the confiscation of property, and the colour of the dress, some rights, privileges, and customs, in several parts of the kingdom of Aragon, to which it is necessary to conform, saving the regulation of that which relates to the dress and the prison, according to the issue of the prosecution; and if, for some reason, the form of the dress seems to them arbitrary, they shall leave the decision of it to us, or to the inquisition general, and not to the will of the inquisitors. This relates to persons who are not relapsed, for as to them, it is decided by the law, that being convicted, or having confessed, they are to be delivered over to the hands of justice; and the inquisitors cannot reconcile them when they are not really, but dissemblingly relapsed, in abjuring *de vehementi*.

XLII.

Abjuration.

The abjuration which the accused shall make, shall be placed under the sentence, referring to the mandate according to which they have abjured. If they can write they shall add their signatures; and if not, the inquisitors and the notary shall sign; and as this formality is public,

the signature cannot be added in that place, but shall be made the following day in the audience chamber.

XLIII.

Negative and by contumacy

If the accused denies the charge, and be legally proved to have been guilty of the crime of heresy, of which he is accused, or be an obstinate heretic, it is manifest, according to the law, that he is to be delivered over to the tribunals and the secular power. *But in such a case, the inquisitors ought to take every means to convert him, that he may die, at least, with the knowledge of God; and with this intent they shall do every thing they can do as Christians.*

XLIV.

Advice concerning persons who confess before the secular tribunals.

The inquisitors often determine to deliver over to justice persons who deny; and when they become converted, and confess their faults before the sentence, the inquisitors admit them to reconciliation, and suspend the decision of their cause; but this is a thing *very dangerous*, and it ought to be suspected that their conversion

proceeds rather from a fear of death, than from true repentance. This, therefore, should but *seldom* take place, and for very particular reasons. If any one of the criminals on the eve of the *Auto*, when it is notified to him that he ought to make his confession, because he is going to die, judiciously avows his faults, in whole or in part, so that it may appear convenient to suspend the execution of the sentence, he shall not be conducted to the secular tribunal, his cause not being yet decided. There is even great inconvenience in taking him there who has accomplices, because he hears the sentences of all, and remarks the condemned and the reconciled, and has time to arrange his confession as he pleases. Besides, much credit is not to be given to what such persons may say of another; and even what they say against themselves ought to be considered as very doubtful, on account of the fear with which death inspires them.

XLV

He who denies, to be put to the torture, in caput alienum, *and this to be declared in the sentence*

If the criminal denies the charge, and there be witnesses against him and his accomplices, and he be delivered over to justice, he shall be put to the question *in caput alienum*: and if he

triumphs over the trial he undergoes, not that he may avow his own faults already sufficiently proved, he shall be equally delivered over to it, if he does not *confess* and ask for mercy; but if he asks for it, attention shall then be paid to what the law prescribes. The inquisitors ought to examine with the greatest attention in what case the question is to be given. Sentence shall be pronounced, expressing therein the reason for giving the torture, that the accused may know he suffers it as a witness and not as a party.

XLVI.

When complete proofs are wanting, pecuniary penalties and abjuration are to be imposed.

When the proofs of the crime are not complete, and the indications against the accused are such as not to permit his being absolved, the law furnishes in that case different remedies, as abjuration *de vehementi* or *de levi*, a remedy, the object of which rather seems to intimidate the guilty for the future, than to punish them for the past; with a view to the latter, *pecuniary* penalties are imposed upon persons who abjure: they ought at the same time to be reminded of the danger to which they will be exposed in case of *ficta relapsia, feigned relapse*, if they again be found guilty of the crime of heresy; and they who ab-

jure *de vehementi*, ought to sign their names to their abjurations (although hitherto this has not been much in use), which shall be done with the formalities prescribed with respect to the reconciled.

XLVII.

Compurgation.

Compurgation is another remedy to be applied according to the form of the mandate, and with the number of persons the ordinary inquisitors and counsellors shall judge convenient: upon which it only remains to be observed, that the wickedness of men in the present age renders this remedy dangerous, that it is not much in use, and that it is to be had recourse to with much caution.

XLVIII.

Torture or question.

The third remedy is the torture; which considering the different degrees of bodily strength, and the characters of men, is esteemed by the law insufficient and dangerous; and, as no certain rule can be given thereupon, the conscience and decision of the judges, conformable to right and reason, must be confided in. When sen-

tence of torture is pronounced, the ordinary and all the inquisitors shall be present, as well as when the torture is administered, because cases may then happen in which the suffrage and opinion of all may be necessary; although, according to the instructions of Seville, of the year 1484, it be permitted to delegate the inflicting of the torture. What is herein prescribed appears convenient, except some one of the judges excuses himself on account of illness.

XLIX.

Admonition to the accused before he is put to the torture.

Previous to pronouncing the sentence of torture, the accused shall be particularly informed of the reason for which he suffers it; but the sentence once pronounced, nothing shall be particularised to him; none of those who appear criminated, or indicated in the prosecution, shall be named to him, because experience has proved, that the accused say every thing in this crisis which is suggested to them, whence prejudice results to others, and they themselves gain an opportunity of revoking what they have confessed.

L.

Appeal from the sentence of torture.

The inquisitors ought to be very careful that

the sentence which condemns to the torture be well explained, and is authorised from legal evidence. If in this respect they have any doubt or scruple, as the wrong may be irreparable, and that in cases of heresy, there is room for appeal from interlocutory sentences, they shall grant an appeal to the party wishing to make such an appeal; but if they be satisfied, from the proofs before them, that the sentence which condemns to the questions is legal, the appeal ought then to be considered as frivolous, and the inquisitor to proceed without delay to inflict the torture. Let them, however, observe, that in case of doubt they are to grant the appeal; and let them not pronounce sentence of torture, nor proceed to the execution of it, before the conclusion of the cause, and until they have received the defence of the accused.

LI.

When an appeal is granted in criminal cases, the records of the prosecution are to be sent to the council, without informing the parties.

And when the inquisitors shall think proper to grant an appeal in criminal cases, they shall send the proceedings to the council, unknown to the parties, and without the knowledge of any person out of the prison. If the council be of a

different opinion upon any particular question, they may also provide for the execution of its orders.

LII.

Rule to be observed when any inquisitor is excepted against.

If any inquisitor be objected against by a prisoner, and he has a colleague present, he ought to abstain from taking cognizance, and give advice thereof to the council, and his colleague shall take charge of the proceedings. If he has no colleague, he shall equally inform the council of the objection, and suspend the proceedings until the council shall have pronounced, after examining the motives of exception. The same method shall be observed when it shall happen that all the inquisitors are objected against.

LIII.

Ratification of the confession made during the torture.

Twenty-four hours after the question, the confessions of the accused are to be read to him; and if he revokes them, recourse must be had to the remedies furnished by the law. The notary must mark the hour of the torture, and that of

the ratification, that if the question be repeated the following day, he may prove whether it be before or after the expiration of the twenty-four hours. If the accused ratifies his confession, and the inquisitors be satisfied with them as to conversion, they may admit him to reconciliation, although, during the torture, he may have acknowledged himself culpable. The instruction of Seville of the year 1484, chap. 15, states, that he who during the question confesses himself guilty shall be reputed convicted, whence results his delivery to the secular power; but what is herein established is more conformable to custom. However, the inquisitors ought to pay attention to their manner of treating criminals of this class, and to the nature of the heresies of which they shall have declared themselves guilty; whether they have learned them from any person, or taught them to others. The want of these precautions may be attended with great inconvenience.

LIV.

What remains to be done if the accused endures the torture without confessing.

If the accused endures the torture and makes no confession, the judge ought to consider the extent of the torture, the nature and manner

of the torture, and the character and age of the person who suffers it, and when, all these having been properly weighed, it shall appear that he has sufficiently cleared himself from the informations, they shall absolve him from the accusation; although, if for any reason, it appears to them the torture was not sufficiently severe (considering the abovementioned circumstance) they may prescribe him the abjuration *de levi*, or *de vehementi*, or any pecuniary fine: this, however, must not be done but upon mature reflection, and when the information seems not sufficiently disproved. The inquisitors ought to observe, that when an accused person shall have been sentenced to the torture, it must not at the same time be determined what is afterwards to be done in case he confesses or denies; as the torture may produce different results. These determinations ought not to be made until afterwards.

LV.

Who are to be present at the torture; and of the care afterwards to be taken of the criminal.

The judges, notary, and executioners, are the only persons who are to be present at the infliction of the torture: when it is finished the inquisitors ought strongly to recommend the curing of the patient, if his person be any way

hurt; and great attention is to be paid to those among whom he is placed, until he has ratified his confession.

LVI.

The alcayde to have no communication with the accused, nor is he to be their solicitor, defender, or substitute to the fiscal.

The inquisitors are to be particular in their orders to the alcayde, forbidding him all communication with the prisoners which may relate to their cause: he is neither to speak to them concerning it, nor give them advice, but to leave each to his own manner of acting, and the inquisitors shall punish him if they discover that he disobeys them in any one of these respects. To prevent suspicion, the alcayde must not be the guardian or defender of a minor, nor exercise the functions of the fiscal in his absence; he is to be permitted, and even ordered, in case a prisoner cannot write, to write for him his defence, but this after the prisoner's dictating, without speaking to him upon the subject, or adding any thing from himself.

LVII.

Examination of the proceedings after the question.

The proceedings being brought to this state,

the inquisitors shall assemble with the ordinary, and the counsellors shall examine them again; they shall pronounce according to law, and the order before mentioned. The fiscal shall assist at the examinations of the proceedings, that he may take notes of the articles then in question; but, as it has already been regulated, he shall retire before the matter is put to the vote.

LVIII.

Those who shall be freed from imprisonment without having been delivered up to justice, shall be examined relative to the advice and communications they may have received.

When the inquisitors shall give a prisoner his liberty, in whatever manner it may be, if he has not been delivered up to justice, they shall examine him, upon oath, relative to the particulars he may have observed in the prison; whether or not he has seen or remarked any communication between the prisoners, or betwen them and persons without doors; how the alcayde has discharged his duty, and whether any prisoner has given him information; and if the thing be of consequence, they shall command him, under severe pains, to keep it secret, and to say nothing of what he has observed in the prison. This formality shall be mentioned in the proceedings

and interrogated, provided the prisoner consent to it. If he can write, he shall sign his name; which will make him still more fearful of violating the law he has been enjoined to observe.

LIX.

If the prisoner dies, the prosecution to be carried on with his heirs.

If any prisoner dies in prison before the prosecution against him be concluded, and if, although he may have confessed, his confessions do not sufficiently correspond with the depositions of the witnesses, so that he may be admitted to reconciliation, his children, heirs, or persons to whom his defence belongs, shall be informed of his death; and if they undertake to defend him, a copy of the accusations and depositions shall be given them, and all they shall legally alledge in defence of the deceased shall be admitted.

LX.

A guardian shall be appointed to the accused whose mental faculties shall be deranged.

If any accused person shall, whilst his case is in the state above mentioned, become deranged in his mental faculties, he shall be provided with

a guardian or defender; but if, while he retains his reason, his children or relations wish to allodge any thing in his defence, they shall not be received as parties to the proceedings, because they are not so of right; but the inquisitors shall admit the allegation, and do, independently of the prosecution, every thing they shall judge necessary to come at the truth, without communicating their private proceedings either to the accused or to the persons who shall have pleaded in his behalf.

LXI.

The manner of proceeding against the memory and reputation of the accused.

When it shall happen that the memory and reputation of the deceased are to be proceeded against, after having obtained the proofs required by the instructions, the accusation of the fiscal shall be notified to the children or heirs of the deceased, and to other persons whom it may concern. To this effect the inquisitors shall endeavour to discover whether or not he has any descendants, that they may be called upon to appear: after which (that no person may make ignorance a pretext) they shall be summoned by a public edict to appear at a certain time, and after that, in case no one appears, the inquisitor shall

name a defender, and continue the proceedings according to the forms prescribed by law. If any person presents himself, he shall be permitted to defend the memory and character of the deceased, and the prosecution shall be carried on with him as a party, although he shall be attainted of the crime of heresy in the registers of the holy office, for it would be an injury to refuse him permission to make his defence; he, besides, is not to be excluded should he be confined in the same prison. In this case he shall be allowed to act by attorney, if he can, and shall appoint a person to take, in his name, such measures as shall be necessary; he ought to be permitted to leave the prison to defend the deceased. As long as neither one nor the other are as yet condemned, they ought not to be deprived of these means of defence, the survivor being interested in the defence of his relation as well as his own. In such circumstances, although the proofs against the deceased be clear and sufficient, the sequestration of property is not to take place; for this property being in the hands of other persons, these ought not to be dispossessed of it before the deceased has been declared a heretic, and they themselves have evidently lost their cause at law

LXII.

The sentence which absolves is to be read in a public Auto.

When the defender of the memory and reputation of the defendant shall have legally sustained his cause, and the deceased is to be absolved from the charge brought against him, the sentence or decree shall be read in a public *Auto*, in the same manner as the edicts were promulgated. His effigy, however, is not to appear at the *Auto*, nor are the offences of which he has been accused to be particularised, because they have not been proved. The same caution is to be observed with respect to persons who having been accused shall be acquitted, and have asked that favour.

LXIII.

If no defender appears, one shall be appointed by the holy office.

No person presenting himself to make the defence, the inquisitors shall name, for defender, a proper and able person, who is not an officer of the inquisition, and prescribe to him the manner in which he is to observe secrecy, communicating to him the accusations and depositions concerning which he is to confer with the learned of the

holy office, and not with others, without a particular permission from the inquisitors.

LXIV.

These instructions to be observed in prosecutions against the absent.

In prosecuting the absent the inquisitors shall observe the forms prescribed by the instructions; and above all they are to pay strict attention to the terms fixed by the edict, by lengthening or shortening the interval, according to what they learn relative to the absence of the accused, taking care that he be three times summoned, and that at the expiration of each term the fiscal accuse him of *rebellion;* a necessary formality that the proceedings may be complete.

LXV.

Corporal punishment shall not be inflicted in defect of pecuniary penalties.

The inquisitors frequently proceed against accused persons upon charges which render their faith suspicious, and, considering the nature of the crime and the quality of the person, do not judge them heretics; such as those who contract two marriages or publicly utter blasphemies or ill sounding words; and the inquisitors impose on

them different pains, according to the nature of their crimes, consulting the law, and founding on it their opinion; but on these occasions, they shall not, in defect of the sum of money which they shall condemn the delinquent to pay, inflict upon him corporal punishment, as whipping, the galleys, &c. or other degrading pains, but they shall simply pronounce their sentences without conditions or alternative.

LXVI.

Reference to the council in case of disagreement between the inquisitors, or between them and the ordinary. The same thing in serious cases.

In cases in which there is a difference of opinion between the inquisitors and the ordinary, or between themselves, in the decision of the cause, in any other part of the proceedings, or in an interlocutory sentence, the cause ought to be sent up to the council; but when the persons abovementioned are unanimous in their opinion, though the majority of the council should think differently from them, the decision of the inquisitors and the ordinary shall be carried into execution. Nevertheless, in important cases, the sentence of the inquisitors, the ordinary, and the counsellors, although they all may be of the same opinion, shall not be executed without first being

communicated to the council, as is the custom and prescribed by law.

LXVII.

The depositions to be stated in the proceedings against the accused.

The confidential notaries are carefully to state, in the proceedings against each of the accused, all the depositions found in the records, and not to refer for them from one process to another; a contrary method would produce much confusion: therefore the rule herein prescribed must be adhered to, although it occasions more trouble to the notaries.

LXVIII.

Necessary proceedings in cases of communication, and which are to be stated in the general proceedings of the prosecution.

If it be discovered that prisoners have communication with each other in the prisons, the inquisitors are to endeavour to find out who they are, whether they be accomplices in the same crimes, and what has been the subject of their communication, the whole to be stated in the proceedings against each of them. These communications are to be immediately suppressed,

as they cannot but render suspicious whatever the prisoners may declare against others, or even against themselves.

LXIX.

Whatever may be further brought against the accused during the prosecution for the first public offence, is to be added to the proceedings.

When a prosecution against a person is decided, or, without being finally determined, is postponed, although it be not for formal heresy, yet, for other reasons, within the jurisdiction of the holy office, if proofs of new crimes be brought against the same person, the charges must be collected together, to aggravate the offence, and the fiscal is to mention them in the accusation.

LXX.

Persons not to be removed from one prison to another without sufficient cause.

The prisoners who shall have been once together in the same chamber, are not to be separately sent to others: all intercourse within the prison will thus be avoided; for it is apparent that when they change their companions they relate to each other what they have seen. If, however, such a change be indispensable, it shall

be mentioned in the proceedings against the person whom it concerns, that he may know the legitimate cause of his removal; a thing of importance, especially when a prisoner shall have revoked or modified his confessions.

LXXI.

Care to be taken of the sick, who are to be provided with a confessor if they require one.

If a prisoner falls sick, besides the inquisitor's being obliged to take the greatest care of him, and to provide him with every thing necessary to the re-establishment of his health, according to the advice of the physicians who shall have him under their care, if he asks for a confessor, one of reputation and worthy of confidence must be given him, and who shall be sworn to secrecy, and that if the penitent should in his confession tell him a secret, praying him not to speak of it in the world, he will not reveal it; but if before or after the confession the prisoner shall communicate to him any secret, he shall reveal it to the inquisitor, observing to the penitent that seeing he was arrested as an heretic, and has been accused, he cannot be absolved but by making confession of his heresy according to juridical forms: every thing else must be left to the dis-

cretion of the confessor, who ought to be a learned man, that he may the better know how to act in such cases. But if the prisoner in good health demands a confessor, the safest method is not to grant him one, unless he has confessed to justice, and confirmed his depositions; in this case it appears convenient to give him one to comfort and encourage him; but as he cannot absolve him from the crime of heresy until he has been reconciled to the church, it seems the confession would not have its whole effect unless the prisoner be upon the point of being executed, or a woman ready to be delivered of a child; in which cases what the law has provided shall be observed with respect to them. If the prisoner do not request a confessor, and the physician thinks him in danger, means must be taken to persuade him to confess. When his confessions, made judicially, shall have confirmed the depositions, before he dies he must be reconciled in form, pronouncing the required abjuration; and when he shall have been judicially absolved, the confessor shall absolve him sacramentally; and if it be not found inconvenient, he shall have Christian burial in the most secret manner possible.

LXXII.

The witnesses shall not be confronted with the accused.

Although in the other tribunals the judges, the better to come at the proof of crimes, are accustomed to confront the witnesseswith the accused, such a proceeding is, and ought to be, unusual in the tribunal of the inquisition; because, besides that the secrets of the witnesses, which ought to be kept, would thus be violated. experience has proved that if some times this has been practised, inconvenience rather than advantage has been the result

LXXIII.

No persons shall be seized during the visits of the inquisitors, without the advice of the colleagues or counsellors, when it is not suspected that those against whom depositions have been received design to escape.

That the causes relative to the holy office may be treated with proper discretion and authenticity, when the inquisitors shall make their visits and receive offers of depositions, which may bring on the confinement of the persons against whom they are made, the imprisonment shall not take

place without the consent of the colleague and the counsellors resident in the district, except the person criminated be suspected of having an intention to escape, in which case the inquisitor, to avoid that danger, may, after consultation, order the seizing of his person; and, with all necessary dispatch, he shall send the prisoner and the deposition to the prisons of the inquisition where the prosecution is to be carried on. This is not to be applied to affairs less important, which commonly are terminated without imprisonment, such as heretical blasphemies which are not sufficiently characterized. Causes of this nature may, according to custom, be discussed by virtue of the full power of the ordinary. But the inquisitor ought in no manner to *hold a prison* (*tener carcel*) to form a prosecution for the crime of heresy, because he would neither have the ministers nor the measures which a secret prison requires, and from the omission of these circumstances inconvenience prejudicial to the success of the cause might arise.

LXXIV.

In what manner the time when the accused began to be a heretic is to be declared.

When the proceedings against persons to be declared heretics, with confiscation of property,

are to be examined, the inquisitors, the ordinary, and counsellors shall make a declaration of the time when they began to commit the crimes for which they are declared heretics, that it may be given to the *receiver (receptor)* if he should require it, to present it in some civil cause. It shall be therein specified, whether the crime be proved by their own confessions, the evidence of witnesses, or by both these means. Under this form it shall be given to the receiver, who, in case it be not thus drawn up, may demand it of the inquisitors assembled, or, in their absence, of the counsellors.

LXXV.

Provisions to be given to the prisoners.

The subsistence the prisoners receive from the inquisition shall be rated according to the times and the price of provisions; but if the prisoner be a man of quality who is rich, and is desirous of expending more than the ordinary allowance, it will be proper to give him whatever he pleases, which shall seem convenient for him and his *servants*, upon condition that neither the alcayde, nor the person charged with furnishing the provisions, shall profit by the surplus, which is to be given to the poor.

LXXVI.

In what manner the wife and children of the accused are to be maintained.

As the property of persons who are imprisoned by the inquisition is entirely sequestered, if a prisoner has a wife and children, who ask for food, this shall be communicated to him, that his wishes thereupon may be known. At his return to the prison, the inquisitors shall call the receiver and the notary of the sequestrations, and fix the alimentary pension according to the amount of the property and the rank of the persons. If the children be of an age to earn their maintenance, and of such a rank in life as not to make this *mortifying* to them, they shall not be furnished with provisions. If they be old, or very young, if they be daughters, or if, for any other reason, it be not decent for them to live out of their own houses, necessary subsistence shall be assigned them, fixing for each person a certain sum of money, and not a portion of bread; but these appointments ought to be moderate, seeing that the persons to be maintained may reap benefit from their own industry.

LXXVII.

The day of the Auto *shall be agreed upon, and notified to the chapters of the cathedral and the city.*

When the opinions on the prosecution against the prisoners shall have been taken, and the sentence drawn up, the inquisitors shall fix upon the solemn day of celebrating the *Auto-da-fé*, which shall be notified to the chapters of the church and to the city, in the places of audience, to the presidents and auditors who shall be invited to be present. The inquisitors shall make the necessary regulations that the *Auto* may be celebrated at an hour which will permit the execution of the persons delivered to justice to take place in the day time. All these regulations are to avoid confusion.

LXXVIII.

None but the confessors to enter the prisons the night preceding the Auto.

As inconvenience would arise from suffering persons to enter the prison the night preceding the *Auto*, the inquisitors shall take care that none but the confessors be admitted, and, whilst they are there, the officers of justice, into

whose hands the prisoners shall be delivered, by virtue of an instrument in writing, signed before one of the notaries of the holy office, that they may give an account of them. They who are to be delivered over to justice and the secular power are excepted. The officer shall not suffer, on the road, or in presence of the tribunal, any person whatsoever to speak to the prisoners, or communicate to them any intelligence.

LXXIX.

Declaration to such persons as are reconciled of what is prescribed them, and their commitment to the custody of the alcayde of the perpetual prison.

The day following the inquisitors shall order the persons who are reconciled to be taken out of the secret prison, when they shall declare to them their sentences and warn them of the punishment they will incur if they are not found real penitents; and after having examined them in particular, and each apart, upon matters relative to the prison, they shall deliver them to the alcayde of the perpetual prison, recommending him to guard them carefully, to observe that they fulfil their penances, and to inform them of their negligence, if they remark any. He ought also to take measures to assist them in procuring what

may be necessary for their subsistence, and furnish them with the means of working at their trades or professions, thus to increase their comforts and alleviate their misery.

LXXX.

Visit to the perpetual prison.

The inquisitors shall visit the perpetual prison several times in the year, to see how the prisoners are treated, and to be informed of the kind of life they lead. As in several places where there are tribunals of the holy office there is no perpetual prison (which is nevertheless very necessary) houses must be bought and set apart to this purpose; as for want of a perpetual prison the manner in which the reconciled accomplish their penances cannot be known, nor what kind of care is taken of such as may be in need of it.

LXXXI.

Where and how the sanbenitos *are to be renewed.*

It is well known that all the *sambenitos* of the condemned, living or dead, present or absent, are placed in the churches of the parish to which they belonged at the time of their imprisonment, death, or escape. The same rule is observed with

respect to such of the reconciled as have completed their penances, and whose *sambenitos* have been taken from them, even when they have not had these, except at the time they appeared before the secular tribunal to hear their sentences read. This custom is to be inviolably preserved, and no person has a right to alter it. The inquisitors are always charged to place and renew them, especially in the districts in which they make their visits, in order that monuments of the infamy of heretics, and their *descent*, may always exist. The time of their condemnation must be therein expressed, and whether their crime be Judaism, Mahometanism, or relate to the more recent heresies of Martin Luther and his sectaries. But they who shall have been reconciled in time of grace shall have no *sambenitos*; because since one of the articles of grace states, that none shall be put on them, and that they had none when they were reconciled, placing them in the churches would be contradicting the principle of the favour conferred.

To the foregoing chapters, and each of them, we recommend and command your observation in the affairs which shall come before all the inquisitors, notwithstanding some of them may have had contrary forms of proceeding; because it is thus fitting *to the service of God our Lord,*

and to the good administration of justice. In testimony of which we have sent these presents, signed with our name, and sealed with our seal, and countersigned by the secretary of the inquisition-general. At Madrid, September 22, 1561. Fr. Hispalen, by order of M. Juan Martinez de Lasso

APPROBATION

OF THE

FRENCH CENSOR.

I HAVE read, by order of the lord keeper of the seals, a manuscript intitled *Nouveau Voyage en Espagne, ou Tableau de l'Etat Actual de cette Monarchie.* According to the knowledge my employment has given me of that kingdom, and the care I have taken to assure myself of the accuracy of this new work, I can certify that its contents are exactly true, and present a perfectly correct picture of the present state of Spain. The critical observations it contains are besides offered with so much modesty, that they cannot but be acceptable to every nation that is a friend to truth, and which would not be offended but by an exaggeration of its defects. This work was wanting to the French to give them a just knowledge of Spain, and perhaps to the Spaniards themselves, to enlighten them in the progress they have still to make before they arrive at that degree of improvement to which they tend

MENTELLE.

INDEX

Apasio, oppression resulting from it, vol. page 11.
Academies of the fine arts, i. 278; of language, ibid. of history, ibid. iv. 24..
Agriculture, its defects, ii. 139; especially in Andalusia, iii. 2[illegible], 201. iv. 305.
Alava (province of), i. 34.
Albacete, iii. 237.
Alberoni, i. 101, 169, 173. iii. 367, 368.
Albufera (lake of), iii. 258.
Alcudia, ii. 11.
Alcala, iii. 26.
Alcaldes (different kinds of), i. 324.
Alcantarilla, iv. 211.
Alcazar of Segovia i. 71; of Toledo, iii. 1, of Seville, 134, 155.
Alcire, iv. 96.
Alcornoques, or cork trees, ii. 311. iv. 312.
Alcoy, remarkable spring there, iv. 98
Algeziras, ii. 149
Algezira, iii. 201
Alicante, ii. 148 iv. 100.
Almaden (mine of), ii. 233. iv. 250.
Almanza (plain and village of), iii. 236.
Almenara, ii. 279.
Almojaritazgo (duty of), ii. 5[illegible]
Aloes, use made of them in Valencia, iii. 250. iv. 95, 315.
Ambassador to the court of Spain, i. 132, 133.
America (Spanish), revenues derived from it, ii. 20; detail respecting its commerce with the mother country, 149, 155; various means of enlivening it, 240.
Ampolla, passage of the Ebro at that place, iii. 284.
Andalusia, particulars of the southern part of that province, iii. 202.
Andilla, fine paintings in the church of that place, iv. 84.

Antequera, iv. 203.
Aqueduct of Segovia, i. 72.
Aranda (Count d'), i 174, 320. iii. 349, 369.
Aranjuez, description of that residence, iii. 55; journey from it to Cadiz, 71.
Archena (baths of), iv. 117.
Arcon (d'), his plan for the attack of Gibraltar, iii. 210; his letter to the French ambassador after the failure of the expedition, 214, note.
Arcos (duke of), i. 149, 153.
Army (Spanish), particulars respecting it, ii. 64.
Army (French), its operations in Biscay and Catalonia, iii. 325.
Arragon, its ancient constitution, iii. 38; its principal cities, 40 its canal, 42.
Artillery (Spanish), ii. 80; light artillery, 83.
Arts, their present state in Spain, i. 270.
Assonantes, a kind of verses, ii. 327.
Audiences, tribunals in Spain, i. 318.
Auto-da-fé, account of that in 1680, i. 347; of those of 1714, 1756 and 1763, 349, 350.
Avila, iii. 25.
Ayala, professor of rhetoric, ii. 315.
Azara (Chevalier), i. 235, 295.
Balaguet (defile of), in Catalonia, iii. 288. iv. 49.
Balearic Islands, ii. 152.
Bank of St. Charles, ii. 42.
Barcelona (account of), iii. 300; country between that city and Lerida, 313. iv. 35.
Baretti (Mr.), observations on his Travels in Spain, iv. 7.
Barilla, iii. 247.
Basle (peace of), ii. 37, 196. iii. 166, 167, note.
Batteries (floating), destroyed before Gibraltar, iii. 210.
Battuecas, iii. 23.
Bayer (Don Francisco Perez), i. 294.
Baza (account of), iv. 129.
Bees transported from Florida to the Havannah and destroyed there, iii. 190.
Benicarlo, iii. 280.
Benimamet, iii. 267.
Betancourt (Augustin), iii. 350.

Bay, iv. 83.
Balboa, i. 12.
Barcelona (Count of), i. 11; particulars respecting its inhabitants, i. 24.
Body-guards, i. 117.
Bourbon, iii. 344.
Bouton (Count of), iii. 331.
Branciforte (Marquis de), ii. 66, note, 120.
Bridges, apparent singularity in their construction, i. 231.
Buen Retiro, i. 241.
Bull of the Crusade, ii. 16.
Bulls without horns, i. 59.
Bull-fights, ii. 346; suppression of them, ii. 346, note. iii. 378, 379.
Burgos and its environs, i. 40.
Burgwot (Count of), iii. 270. iv. 89.
Caburrus, ii. 47, 49. iii. 349, 370.
Cabezas, iv. 210.
Cabinet of Natural History, i. 254.
Cacao, ii. 231, note.
Cadahalso (Don Juan), ii. 321, 322.
Cadiz, ii. 102, 103. iii. 140, 162; its commerce, 163; foreign houses established in that city, 165; smuggling carried on there, 182; epidemical disease in 1800 and 1801, 185; its manufactures, 189. iv. 215.
Calatayud, iii. 32, 33.
Calderon, his dramatic works, iv. 296.
Camara of the Council of Castile, i. 322.
Cambils (port of), iii. 268.
Campillo, iii. 369.
Campo Alange (Count de), i. 183. ii. 66, note.
Campomanes (Count de), i. 280, 294. iii. 349, 370; his letter to Dr Robertson, iv. 244.
Canal of Castile, i. 309; of Guadarrama, 310; projected canal for Spanish America, ii. 244; of Arragon, iii. 42—49.
Cantero, superintendent of police, i. 327.
Captain general, the highest military rank, ii. 66.
Cardona (salt mine of), iii. 315. iv. 33.
Carmona, ii. 126.

Cano (Don Ventura) ii 60, note
Canaca (La), ii 1
Carrasco, i 117 i 269
Carthagena (arsenal, armament of), ii 102 iv 119.
Casa del Campo iii 18, 19
Castlefianco (Prince de), ii 66, note
Catalonia and its inhabitants, iii 55, its manufactures and commerce, 310—312 iv 28
Cavanas, flocks of sheep, i. 109
Cavanilles, i 249, note 257, 291, 296
Cavina (Father), observations on his account of Spain, v 5.
Cervantes, his satirical and dramatic works, iv 29..
Cervera, iii 314
Cevallos (Don Pedro), i 187
Chamber of consolidation, ii 38.
Chinchilla, i 317
Characters of nations, difficulty of delineating them, ii 24
Charles III, i 15, 177, 199, 200, 260 ii 9, note 113, 118, 131, 191, 61 9, 357 iii 74, note 354
Charles IV, 19, 1 201 ii 133 iii 108, 250
Charles V, epitaph on his tomb in the Escurial, iv 257
Cicuta, iii 1
Cienfuegos ii 51
Cisneros (Don Gregorio), his work ii 37, note
Ciudad (Real), the capital of La Mancha, iii
Clavijo, i 295
Clergy (the), i 9, their conduct, ii 17—20,
Cloth (woollen) of Catalonia, iii 312
Coasting trade of Spain, ii 143
Code of jurisprudence in Spain, i 347.
Cod fish, Spain supplied with it by England, ii. 144
Cofradias, ii 59
Colegios mayores, i 1, 306
Collection of taxes, expences attending it, ii 24, 25
Colmenar, his work relative to Spain, iv 4
Colomera (Count de), ii 66, note.
Commerce (Spanish), ii 130—214, course which the mother country ought to adopt in respect to them, iii 362, 363.
Comuneros (Spanish), ii 316

Comedia, a dramatic piece, ii 317
Commerce of Spain, ii 132
Concordat of 1753, i 339
Confession (certificates of), i 275 iv 277
Copper for sheathing ships, ii 124
Cordova, iii 81 iv 293
Cork, trade carried on with that article in Catalonia, iii 311.
Corn, regulations respecting it, ii 136, other particulars on the subject, 142.
Coroña (la), ii, 149
Corregidors, i 324
Cortes of Castile, i 165
Council of Castile, i 314, of state, 173, of finances, ii, 1; of war, 64, of the Indies, 155.
Courage of the Spaniards, ii 278
Court of Spain, survey of it during the three last reigns, i 344
Creutz (Count de), Swedish minister, iii 63 note
Crillon (Duke de) ii 69, 97 iii 200, 270, 272
Cuba (island of), ii 159
Cullar de Baza (account of) iv 128.
Dances of the Spaniards ii 289
Debt (national) of Spain, ii 2
Denia, iv 95
Diputados de los Reynos, i 175
Diversions of the Spaniards, ii 303
Division (principal) of Spain, i 170
Dombey, his proceedings in Peru, i 254—260
Duegnas, i 47
Dunois (Madame), her account of Spain, iv 5.
Duras (Maréchale de), ii 9, notes 181
Duties, custom house, iii 177
Ebro (the), i 38
Education i 305, that of females, ii. 287—298.
Elche (account of), iv 106
Encyclopedia, fate of that work in Spain, i 284.
Engineers corps of cosmographic, i 302. ii 87.
Engraving, state of that art, i 274. iii 280
Ensenada (Marquis de la), i 398 ii 11 iii 369
Enumeration of the inhabitants of Spain in 1768 and 1787, i 260.

Epidemical disease in 1800 and 1801, iii. 185; in 1804, 222.
Eresma (river of), i. 199.
Escrivanos, i. 323.
Escurial (the), description of it, i. 205—229.
Esparto, iii. 250.
Estaing (M. d'), ii. 215.
Estates (prodigious) of some great landed proprietors, i. 65, 66.
Etiquette of the Spanish court, i. 132—144.
Exports, ii. 143—154.
Ezquerra (Don Joaquin), i. 298.
Fandango, a Spanish dance, ii. 299.
Fanega, a corn measure, iii. 292, note.
Feijoo (Father), i. 293.
Ferdinand VI., i. 244. iii. 154.
Ferrol, ii. 101.
Fiestas reales, ii. 359.
Figueras, particulars relative to the taking of that place, iii. 326—330.
Finances, particulars respecting them, ii. 1.
Fischer (M.), a German traveller, ii. 275, 301, note.
Fleurieu (M de), his opinion respecting the Spanish navigators, ii. 97, note.
Florida Blanca (Count de), i. 4, 174, 325, 331. ii. 128, 129. iii. 357, 358, 370.
Fluvia (river of), iii. 324, 339
Foreigners, how treated in Spain, ii. 116—121.
Foz (Don Manuel), iii. 265.
Gabriel (the infant Don), 229.
Galas, i. 135.
Gallantry (Spanish), ii. 287—298.
Galleons, ii. 156.
Galvez (Don Joseph), his administration, ii. 180—184. iii. 225, 369.
Garden (botanical), i. 249.
Gardoqui, minister of finance, i. 180.
Garrido, the actor, ii. 333, note.
Garriga y Buach, chemist, i. 297.
Gauthier, a skilful ship-builder, ii. 113—115. iii. 348.
Gentleman of the Chamber, i. 134, 140.

Gibraltar, etymology of its name, iii. 206, note; particulars relative to the siege of that fortress, iii. 209,217.
Gil de Lemos, Don Francisco, minister of the marine, i. 183—186.
Girona, iii. 320, iv. 124.
Gitanos, and Gitanas, ii. 343.
Government, form of, i. 165.
Governor of the Council of Castile, ii. 319.
Grandellana, Admiral Don Domingo, ii. 104.
Grandees of Spain, particulars respecting them, i. 140.
Grapes, different kinds of them at Malaga, iii. 219
Gravina, Admiral, ii. 104.
Gravity of the Spaniards, ii. 252—254.
Gremios, company of the, ii. 31, 225.
Grenada, description of that kingdom, iii. 83.
————, of the capital and its monuments, 84, 123. iv. 132.
Guadalaviar, inscription found in that river, iv. 92.
Guadalaxara, manufactory of, i. 101, 106.
Guadalquivir, river, iii. 79, 80, 81.
Guadarrama, mountains of, i. 69.
Guadiana, river, iii. 72, 73.
Guadix, account of, iv. 131.
Guevara, Don Joseph, i. 295.
Guipuscoa, province of, i. 12.
Gunpowder of Madrid, its excellent quality, ii. 86.
Hats, manufactures of, in Catalonia, iii. 338.
Hemp, ii. 123.
Hidalgos, Spanish gentlemen, i. 103.
Horses, Spanish, ii. 77.; fine ones very rare, 78, note.
Hospital of Cadiz, iii. 149—151.
Hospitalet, the, an ancient fortification, iv. 43.
Humboldt, M. de, i. 259, 260, ii. 178, note.
Hunting, mode in which Charles III. enjoyed that diversion, i. 200.
Ibarra, his printing-office, i. 295.
Idleness of the Spaniards, ii. 257.
Improvisatori, ii. 326.
Inns, Spanish, i. 7, 8. iv. 125.
Inquisition, particulars relative to it, i. 341.
————, instructions given to it, iv. 317.
Institutions, charitable, i. 276, 277,
Intolerance, less violent than formerly, iii. 6—10.

Invalids, ii. 92.
Iranda, Marquis d', iii. 349.
Iriarte, Don Juan, i. 293.
———, Don Thomas, 294; ii. 305, 316
Isla, Father, i. 293.
Isla de Leon, iii. 158.
Italica, an ancient Roman city, iii. 139.
Iviza, island of, ii. 154.
Izquierdo, Don Eugenio, i. 296. iii. 170.
Jealousy of the modern Spaniards, ii. 287.
Jorge-Juan, Don, i. 293, ii. 113.
Jovellanos, Don Gaspard, i. 185, ii. 52, 141, note. iii. 351.
Junquiera, iii. 340; road from that place to Boulou, 341; iv. 23.
Juros, ancient debts, ii. 28.
Justicia mayor, a magistrate of Arragon, iii. 38, 39.
Kissing of hands, i. 136, 137.
Labat, Father, his work on Spain, iv. 4.
Laconicism of the Spaniards, ii. 252, 253.
L'Advenant, Frances, the actress, her monument, iv. 90.
La Huerta, Don Vicente de, a tragic poet, ii. 315, his criticism on the master-pieces of the French drama, 319—321.
Lampourdan, stay of the French troops in that district, iii. 334.
Langara, Don Juan de, i. 182. ii. 103.
Lanzas, a kind of tax, ii. 6.
La Payesse, a skilful manufacturer of Valencia, iii. 264.
La Rita, the actress, ii. 333, note.
Laruga, Don Eugenio, his memoirs of Spain, i. 301.
La Union, Count de, his military disasters, ii. 92. iii. 326.
Leon, kingdom of, i. 55.
Leon, city of, i. 55.
Lerena, minister of finances, ii. 50, 51, 221. iii. 158.
Lerida, iii. 315.
Linens, commerce carried on by Cadiz in them, iii. 191.
Liria, account of, iv. 86.
Literature, present state of it in Spain, i. 274, 307. iv. 230.
Llaguno, Don Eugenio de, i. 184.
Loeches, pictures at that place, iii. 19.
Looking-glasses, manufactures of, i. 195.
Lopez, Don Thomas, i. 300.
Lo[illegible]e Rueda, the father of the Spanish theatre, iv. 289.

Lopez de Vega, his dramatic works, iv 65
Lorca, account of, iv 124
Lorenzana, Cardinal, i 294, iii 4,
Louis XVI, iii 229, 230
Louisiana measures adopted by Spain with respect to that colony, ii 185, 190
Loxa, iv 201
Lumbreras, inn at that place, iv 127
Macanaz, his vindication of the inquisition, i 342, 345 iii 301
Madrid, description of the avenues to it, of its palaces, museums, &c i 232, amusements to be found there, ii 305 iv 28
Maestranza, la real, account of it, iv 94
Magistrates, i 315 317
Majorca, island of ii 152
Majos and Majas, ii 347
Marquies, the actor, ii 333.
Malaga, ii 148, iii 218, its port, 222 iv 207
Malaspina, a naval officer, ii 100, note, iii 350
Malgrat, iii 320
Mancha, la, province of, iii 72, western part of it 271, iv 223
Manufactures, state of, i 308
Marbella, i 148
Mariz, ii 81 iii 348, iv 37
Marriage laws of the Spaniards respecting it, iii 10, 12
Masden, J. F., his history of Spain, i 310,
Masson Morvilliers, i 286 288
Matadors, at the bull fights, ii, 353, 354.
Mahuo, ii 318 iv 26
Magellan, Don Antonio, the navigator, ii 90
Mayans, Don Gregory, v 93
Mazarredo 103 104, iii 349, 350
Medina Coeli Dukes of i 138.
Mecina, de Rio Seco, i 53
Medina, del Campo, i 54
Memorias, ii 38
Mendana, the navigator, ii 96.
Mesa, the celebrated painter, i 234, iii 304
Mesta, the, its origin and abuses, i 87, 91, iii 368,
Metals, obtained from the mines of Spanish America, ii 176, 179
Mexico, mines of, ii 176, 178, a free trade granted to that colony, 180, attempts of Galvez to promote its prosperity, 234

Militia, provincial i 73
Millones, duties of that tax, i 169
Mines of Spanish America, produce of them, ii. 176, 178.
Ministers of state, 176, 190
Minorca, island of ii 153
Mirabeau, his enmity to the bank of St. Charles, ii 48, 50
Miranda de Ebro, i 38
Mississippi, consequences which must attend the opening of that river, ii. 196
Mohedano, Messrs i 301
Money, Marshal, iii 379, note.
Money of Spain, ii 57, 60.
Monks, respect that is still paid them, ii. 270, 277; anecdote of the carmelites of Barcelona, iv 42.
Monpalau, his geographical dictionary of Spain, i. 30
Montagnas, de Puertos, ii 151
Montengon, Father i 304
Montfort, Benedict, an eminent printer, i 275.
Montiano, Don Augustin ii 314.
Montjouy, fort of, iii 305.
Montmorin, Count de, i 132
Montserrat, convent of, iii 296 iv 30
Moratin, the elder, ii 314, the younger, 316
Moreau de, Saint Mery, his work on St Domingo, ii. 197, 198, 199 iii 133.
Moreno, Admiral Don Juan, ii. 104
———, Don Ventura, iii 212—214
Moreto, his dramatic works, iv 296
Morocco, forces of the emperor, ii 125.
Mugros, Don Thomas, ii 104. iii 100, 101, 349
Mulberry trees, plantations of them, especially in Valencia, iii. 260, 261.
Murcia, kingdom of, iv 110; city of, 112
Murillo, the celebrated painter; i 239. iii 132, 196.
Murviedro, the ancient Saguntum, iii 272 iv. 58.
Musquiz, minister of the finances, ii 54, 55, 215.
Naharro, one of the restorers of the Spanish theatre, iv. 291
Nasare, Don Blas, his edition of the comedies of Cervantes, ii. 318
Navarre, particulars relative to it, iii. 49—52.

Navigators, Spanish, ii 96
Navy, Spanish, particulars concerning it i 60—1 i
Necker, his opposition to a loan negociated by Spain, ii 33
Ne manner in which they are procured by the Spaniards, ii 2 5
Nicaragua, lake of, project respecting it, ii 41, 21
Nobility, how acquired and proved, i 161
Nootka Sound, misunderstanding with England on account of i iii 3 5 note
Notes, royal ii 37
Numeration, its rights in Spain, i 356
Officers, Spanish military, ii 66, naval, 103
Offices of government, i 155
Oil of Valencia, ii 45, improvement in the manufacture of it at Alicante, 49
Olavide, Don Pablo, particular respecting his trial and condemnation by the inquisition, and his escape, i 303—364 ii 336 iii 77, 75, 135 348 360
Olmedo, i 65, 69
Olot, its manufactures, iii 322, 373
Oran, evacuation of, ii 129, 130
Orders of knighthood, i 157—160 iv 296
Orders, monastic, i 337—3 .
Orgueta, iv 108
Orleans, New ii 189
O'Reilly, Count d', i 307 ii 89—92 iii 146—1 1
Ortega, Don Casimir, i 296
Ortiz, his manufactory at Segovia, i 107
Ossun, M , umbassador, ii 114, 1 4
Ossuna, iv 209
Ostal d' , unpleasant passage near it, iii 298
Palafox Joseph, the botanist, i 255, 255
Peace Prince of the, i 142, 140, 179 ii. 79, address to him by the author, iii 371—376
Pickets, ii 149
Painting, state of the art in Spain, i 270, 271
Palencia, city and excellent road of, i 46, 47
Palmeo, duty of the, ii 108
Pampeluna, iii 50
Pancorvo, rocks of, i 52.

Pantheon, the royal place of the kings of Spain, i 213.
Pardo, Del [illegible] General, i 207, ii 83
Pass, the port of, i 19, 20
Paular Carthusian convent of, i 203
Peninsular, Mr. i 295
Peparanda,
Peña de los Enamorados, or Lover's Rock, iv 202
Pepehilli, the celebrated Torreador, i 40 ii 356
Perignon, Mr. ii 32, 337, note
Perthus, iii 342
Peyron, extract from his Travels in Spain, iii 91
Philip II, i 203, 208, 209, 224, epitaph on his tomb in the Escurial, iv 205
Philip V, i 11, 119, 120, 241, 279 ii 25, 116, note 260, 266, note
Philippine Company, i 213 293
Physicians, abuse of, i 349
Pictures of Madrid, engravings of them, iii 366, 367
Pignatelli, Don Ramon, ii 43, 52, 351.
Plaza Mayor of Madrid, i 263 iv 240
Poetry, different kinds of Spanish, ii 320 328
Pons, Abbé, his work on Spain, ii 124 iv 2
Population of Spain, i 266—269; of Madrid, i 269 270
Porta Coeli Carthusian convent of, iii 270
Portugal, impolicy of any attempt on the part of Spain to conquer that country, iii 360 362
Posado, or inn, description of one iv 125
Potros, commanizos, ii 44, 130, 140
Prado, the, i 240.
Prelates, Spanish, comment on them, i 237, 238
Presidencies, African ii 71, 120 ii 224.
President of the Council of Castile, i 319
Pride of the modern Spaniards, ii 251, 252
Printing, high perfection of that art in Spain, i 275
Puertos Secos, ii 152, note, 160, note.
Pyrenean passages over those mountains, i 1, 2, 6, description of that part of them which borders on Catalonia, iii 338.
Queen of Spain, her private life, i 191 192
Querol, the actor, ii, 333.
Quintana, ii 315.

Quintad, a mode of recruiting the army, ii 72
Quiros the navigator, ii 96
Rambouillet, flock of Spanish sheep there, i 75, 84
Ranks military, i 66, 68
Raynal, opinion respecting his work on Spain, i 283 ii 183
Religion, ii 43
Recopilation, collection of Spanish laws, i 38.
Recruiting, means of, ii 71, 72
Reforms ii 306, 309
Regiments number and formation of them, ii 68, 71.
Regulations respecting the commerce of America, ii 148, 150.
Rent, general, ii 5, provincial, ii 11
Reservoir, plan of, ii 333
Restitution of the work, ii 346
Rey, treaty of, in California i 291
Rio Janeiro, excellent road which begins there, i 4
Richelieu, palace of, i 202, 203
River of Cordova ii 339.
Rice, cultivation of, ii 244, 247
Rice grounds, the great number in the environs of Valencia, pernicious to the salubrity of the air, ii 244, 247, note
Rioja, i 6
Robertson, Dr. his history of America, ii 182, 183, his correspondence with Count de Campomanes, iv 243
Roda, minister of Charles III, i 221 ii 270
Ronda, iii 7
Roussillon, success of the Spaniards there, i 5.
Ruiz, Don Hypolito, botanist, i 251, 258
Rupture between France and Spain, circumstances which preceded it, iii 249 250
Saavedra, Don Francisco, ii. 52; iii 351.
Sacramento river of iii 72, 276
Salamanca city of i 61; description of the city, 64, 66
Sale of estates unknown in Spain, i. 272
Salesas, church of, i 271, 272
Salinas, ascent of, i 32.
Salt port of, iii. 291.
salt of Alicante, ii 146; of Iviza, 154; of the bay of Cadiz, iii 192, 193, of the mine of Cardona, 315.
Salvador, Don Ximenes i 302.

Salvador, M. de Barcelona, his museum, ii. 42
San Carlos new establishment of, iii. 281, 284
San Christoval, a chemist, i. 297
San Felipe, iii. 9. iv. 96
San Fernando, iii. 19
San Pol, iii. 319
Santa Cruz, marquis de, i. 279, iii. 71 note
Santa Engracia, church of, musical performance there, iii. 30
Santa Fe, iv. 201
Santa Hermandad, i. 378
St. Andero, ii. 151
St. Domingo, Spanish portion of, ii. 197, 207
St. Ildefonso, gardens and palace of, i. 119—120
St. Laurent, Roume de, ii. 203, note, his efforts in behalf of the island of Trinidad 203—205
St. Mary, port, iv. 1
St. Sebastian, port of, i. 19
Saragossa, description of that city, iii. 34—37
Savarete, theatrical comedy, ii. 309. 341
Schools, public, iv. 67, at Port St. Mary, ii. 91, ordered 9
Segovia, description of that place, iv. 70
Segovia, city, ex. the aqueduct, its immediate origin
Segre, river, iii. 215. 16
Serenata, a kind of dance, ii. 307
Sevil, wine, iii. 330
Seville, description of, iii. 130—148, iv. 72
Sheep-shearing, i. 110
Ship building, ii. 113
Shipping, Spanish, ii. 110, merchantmen, 111
Sierra, ii. 70, iv. 89
Sierra Morena, colonies of, iii. 176—178, 185—186
Silinos, iii. 270, iv. 89
Silver mines of, iii. 259—265
Silva, Don Pedro de, i. 279
Smuggling, decree of Ferdinand VI. relative to it, ii. 9, note.
——— manufactory of it at Seville, iii. 135
Sobriety, a characteristic virtue of the Spaniards, ii. 235, 237.
Societies, patriotic, i. 311—314, iii. 263.

Sec[illegible]o, Marquis del, ii. 103
Sp[illegible]n, Don Francisco, ii. 103.
Sc[illegible]o, a remarkable physician of Antequera, iv. [illegible].
Sel[illegible]n diocese of, iii. 314
Sp[illegible] causes of her decline, ii. 56, her true interests in regard to her colonies, 237, 244; general view of the history of, iv. 10.
Spaniards, vindication of them, i. 255, their character ii. 43—208, iv. 259, their present means of prosperity, iii. 361
Specie of Spain, ii. 54.
Spolios y vacantes, i. 324
Spulveda, Marquis de, ii. 118, note, 119, note, 250
Steps, present state of the Spanish ii. 3[illegible]—311, iv. 257
Stud of Aranjuez, iii. 65, of Xerez, 140—141
Succession to the throne i. 167—169
Superintendent of po[illegible], i. 326
Superstition, peculiar native kind of, of the Spaniards, ii. 260—276
Tax[illegible], iii. 2[illegible]6, 260—263
Taxation increased to close of 1780, iii. 170, of 1790—177; of 1782, 177, 179
Tarragon, antiquities and position, ii. 292, 294
Taxes in Spain, ii. 3, 7
Telegraphs, establishment of them, iii. 350, note
Teresa's de[illegible], a kind of taxes, ii. 15
Tertulias, fashionable parties, ii. 250—256
Theatre, Italian, present state of it in Spain, ii. 244
Timber forests planted [illegible], ii. 12, 13
Titles, i. 144—149
Tobacco, duty on it ii. 8
Toledo, description of the city and its environs i. 1[illegible], iv. 234
Tomillas, ii. 41
Toras de Cordoba, iii. 20, 23
Torre do[illegible] i. 347
Torres Torre[illegible] v. 79
Torros, cultivation of sugar-canes in its environs, ii. 220—221
Tortosa, ii. 290, iv. 51
Trabucadores, Spanish, ii. 314, 316
Trashumantes, a kind of sheep, i. 86.
Travelling, carriages for, i. 2, mode of, i. 71
Trees, means of encouraging their cultivation, i. 43, 44.
Trinidad, island of, ii. 2[illegible]—211 [illegible] 2[illegible]0

Tudela, iii 51.
Udeconi iv 35
Uniform, ii 89.
Utiera, iv 209.
Vaccination introduced in Spain, iii. 380.
Valdestillas (village of), i 67, 68.
Valdez, minister of the marine, i. 182. ii. 103. iii. 101.
Valdios, pasturage, i, 61
Valencia, description of the kingdom and city of, iii. 211; buildings of Valencia, 232, method of irrigation, 253, its port, 255; its churches, 258, its manufactures, 259. iv. 76.
Vales reales, royal notes, ii 32
Valadolid (description of), i 48 52.
Valois, M Thomas Quilles de, his sugar works, ii 221.
Varela, minister of the marine, and of the finances, i. 181
Velez Malaga, ii. 118. iii 225.
Vendrell, iii. 295.
Vernet, pictures by him at the Escurial, i. 228
Vicars, ecclesiastic, cases in which their interposition is desired, iii 9—12.
Vigo, port of, ii 101.
Vigogna, cloth of, i 105.
Villa-Harta, iv. 332.
Villalba, the physician, i. 296.
Villa-viciosa, iii. 19
Vinaroz, port of, iii 281.
Vittoria, its monuments, territory, and inhabitants, i. 34—37.
Vivel, iv. 83
Volero, a Spanish dance, ii. 301.
Witticisms, Spanish, ii 266, note.
Women, Spanish, their character, ii. 281—298,
Wool (Spanish), particulars concerning it, i. 86—98.
Xalon, river, iii 31, 32, 33.
Xarama, river, iii 56.
Xativa, or San Felipe, iii. 235.
Xerez, its wines and Carthusian convent, iii. 189—191. iv. 211.
Xerica, iv. 82.
Zamora, i. 67.

POST ROADS

IN

SPAIN.

With the Distances in Spanish Leagues.

FROM MADRID TO THE ROYAL RESIDENCES.

Note. The Spanish league is equal to four English miles.

STAGES.	LEAGUE
From Madrid to S. Ildefonso.	
From Madrid to Abulagas	2
las Matas	2
Fonda de la Trinidad	2
Salmeras	2
Navalejos	2
Castrejones	2
St. Ildefonso	2
7	14
From Madrid to Aranjuez.	
From Madrid to los Angeles	2
Esperones	3
Aranjuez	2
3	7
From Madrid to the Escurial.	
From Madrid to Abulagas	2
Puente de Retamar	2
Galapagar	2
The Escurial	2
4	8

STAGES.	LEAGUES.
From Madrid to Pardo.	
From Madrid to Pardo	2
1	2

Communications between the royal residences and the chief roads: from St. Ildefonso to the roads leading to Andalusia, Barcelona, Valencia, Murcia, and Carthagena.

From S. Ildefonso to Castrejones	2
Navalejos	2
Salineras	2
Fonda de la Trinidad	2
Las Matas	2
Abulagas	2
Madrid	2
7	14

At which latter place each of the above great roads commences.

STAGES.	LEAGUES.
From S. Ildefonso to the road to France	
From S. Ildefonso to Collado Hermoso	4
La Velilla	3
Las Navas	3
Fresnillo de la Fuente	4
4	14

This is the first stage upon the road which begins at Madrid.

From S. Ildefonso to the road to Castile, Galicia, and Asturias.	
From S. Ildefonso to Valsequilla	3½
Villacastin	3½
2	7

This is the first stage on the road to Castile.

From S. Ildefonso to the road leading to Estremadura and Portugal.	
From S. Ildefonso to Castrejones	2
Navalegos	2
Salmeras	2
Fonda de la Trinidad	2
las Matas	2
Abulagas	2
Mostoles	4
7	16

Here we enter upon the road to Estremadura and Portugal.

From Aranjuez to the road leading to Barcelona and Italy.	
From Aranjuez to Bayona de Tajugua	2
Arganda	4
Loeches	2
3	8
To La Venta de Meco	3½
4	11½

Here the road from Madrid to Barcelona begins.

From Aranjuez to the roads leading to France, Old Castile, Galicia and the Asturias.	
From Aranjuez to Espartinas	2
los Angeles	3
Madrid	2
3	7

Here we enter upon the various roads leading from the capital.

From Aranjuez to the road leading to Portugal and Estremadura.	
From Aranjuez to Illescas	4½
Valmojado	4
2	8½

First stage upon this road.

From Aranjuez to the roads leading to the kingdoms of Valencia and Murcia.	
From Aranjuez to Fuenteduena	7
Taranconn	3
2	10

This is the first stage upon this road.

From Aranjuez to the convent of Castañar.	
From Aranjuez to Villamejor	3
la Venta de Valdecaba	2
Chueca	3
Cuerva	5
4	13

STAGES.	LEAGUES.
To the Convento del Castañar ...	2
5	15

From Aranjuez to Yebenes.

From Aranjuez to Castillejo.....	2
La Casa d'Arabere.....	2
La Casa de los Padres de San Pedro Martir	2
Mora.....	2
Yébenes.....	2
5	10

From the Escurial to the roads leading to Andalusia, Barcelona, Valencia, Murcia, and Carthagena.

From the Escurial to Galapagar ..	2
Puente de Retamar....	2
Abulagas	2
Madrid.....	2
4	8

Where the above roads commence.

From the Escurial to the road leading to France.

From the Escurial to Guadarrama	2
Salinerias.....	2
Chozas	2½
Cabanillas.....	2
4	6½

Here the road to France begins.

From the Escurial to the road leading to Old Castile, Galicia, and the Asturias.

From the Escurial to Guadarrama	2
1	2

Where each of the above roads begins.

STAGES.	LEAGUES.
From the Escurial to the road to Estremadura and Portugal.	
From the Escurial to Villanueva de la Canada.....	3
Navalcarnero	3
3	6

Here the great road commences.

From Pardo to the roads to the kingdoms of Valencia, Murcia, Arragon and Andalusia.

From Pardo to Madrid.....	2
1	2

Here we enter upon the roads to the above places.

From Pardo to the road to France.

From Pardo to Alcobendas.....	3
1	5

Which is the first stage on the road.

From Pardo to the road to Old Castile, Galicia, and the Asturias.

From Pardo to the Puente de Retamar.....	2½
1	2½

Here we follow the great road.

From Pardo to the road to Estremadura and Portugal.

From Pardo to Abulagas	1½
Mostoles	3
2	4½

Which is the first stage on the road to Estremadura.

EXPENSES

OF A POST CHAISE OR GIG FROM MADRID TO THE ROYAL RESIDENCES.

Regulated by the Board for superintending the rates of posting throughout the kingdom.

From Madrid to Pardo.		To Aranjuez & the Escurial	To S. Ildefonso.
	Reals Vellon.	R. vn.	R. vn.
A pair of horses	45	294	616
With a post chaise	45	336	700
Four mules	30	196	420
Chaise with room for two persons	32	175	364
A more elegant one	36	189	392
If the chaise belongs to the traveller	26	147	308
A gig	24	126	266
A better kind	28	146	294
If the gig belongs to the traveller	20	98	210

NOTE.

Something must be given both to the postillion and the man who sits upon the shafts, at every stage. When travelling with a pair of horses, the former expects four reals, and the latter two. When there is only one postillion, four reals are generally given at each stage.

POST ROADS FROM MADRID

To the various cities of Navarre, Arragon, Catalonia, Castile, Perpignan, and Majorca.

From Madrid to Guadalaxara, Calatayud, Saragossa, Fraga, Lérida, Cervera, Barcelona, Gerona, Perpignan, and Palma in the island of Majorca.

STAGES.	LEAGUES.
From Madrid to Torrejon d'Ardoz	4
la Venta de Meco	3½
Guadalaxara	3½
Torija	3
Grajanejos	3
Almadrones	2½
Torremocha	3
Bujarrabal	2½
Lodares	2½
Arcos	2½
Monreal d'Ariza	3
Cetina	2
Bubierca	2
Ateca	1
Calatayud	2
15	40
From Calatayud to Fresno	3
Almunia	3
la Venta de la Ramera	3
la Muela	2
Carrapinillos, *or* Venta del Leon	2
Saragossa	2
21	55
From Saragossa to la Puebla de Alfinden	3
Osera	4
la Venta de Santa Lucia	2
Bujaraloz	3
Candasnos	3
26	70

STAGES.	LEAGUES.
To la Venta de Fraga, *or* Buars	2
Fraga	2
Alcaraz	3
Lérida	2
30	79
To Benlloch	2
Gomes	3
Villagrasa	3
Cervera	3
34	90
To la Panædella	2½
el Gancho or Guacho	2½
Igualada	2
Castel Oli	2½
Font del Codul	2½
Martorell	3
San Feliu	3
Barcelona	2
42	110
To Moncada	2
Monmelo	2
Limas	2
San Selom	3
Hostalrich	2½
las Mallorquinas	2
Gerona	4
49	127½

STAGES.	LEAGUES.
To Bascara	3
Figueras	3
La Junquera (last stage in Spain)	3
Boulou	3
Perpignan	4
54	143½

From Barcelona to Palma in Majorca.

By sea	50

NOTE.

We may also go from Madrid to Denia, and there embark for Palma; which is the shortest way, when a ship is ready to sail.

From Madrid to Sigüenza.

STAGES.		LEAGUES.
8	From Madrid to Bujarrabal by the foregoing route.	25
To Sigüenza		3
9		28

From Madrid to Pampeluna and Bayonne.

STAGES.		LEAGUES.
9	From Madrid to Lodares by the foregoing route.	27½
To Adradas		5
Almazan		3½
Zamajon		3½
Hinojosa		4
Agreda		3½
Cintruenigo		5
Valtierra		4
Marcilla		3
Tafalla		4
Otriz		2¼
Pampeluna		3½
20		69
To Ostiz		2
Lanz		2
22		73
To Berrueta		2
Maya		2
Añoa		2
Ostariz		2
Bayonne		2
27		83

From Madrid to Soria.

STAGES.		LEAGUES.
11	From Madrid to Almazan by the foregoing route.	36
To Soria		6
12		42

From Madrid to Tarragona.

STAGES.		LEAGUES.
30	From Madrid to Lérida by the foregoing route	80
Juñeda		4
Vinaja		4
Momblanch		4
Valls		3
Puigdelfi		2½
Tarragona		2
36		99½

From Madrid to Reus.

STAGES.		LEAGUES.
34	From Madrid to Valls by the preceding route	95
To Alcover		2
Reus		3
36		100

From Madrid to Jacas & Oleron in France.

STAGES.		LEAGUES.
21	From Madrid to Saragossa by the foregoing route.	56
Zuera		4
Gurrea		3
Ayerbe		5
Anzanigo		4
Bermucs		2
Jaca		3
27		77

STAGES.	LEAGUES.
To Campfranc	3
Urdos	3
Bedeus	3
Oleron	4
31	90

COMMUNICATIONS

From Saragossa, Teruel, Segorbe, and Valencia.

From Saragossa to Maria	3
Longares	4
Maynar	5
Baguena	4
Camin Real	4
Vallafranca	2½
Villarquemado	5
Teruel	5
8	32½
To la Puebla de Valverde	4
Sarrion	3
las Barracas	3
Segorbe	5
12	47½
To Murviedro	5
Valencia	4
14	56½

From Saragossa to Borja, Turragona, and Tudela, in Navarre.

From Saragossa to Alagon	4
1	4
To Borja	6
Tarragona	4
Tudela	4
4	18

From Saragossa to Huesca and Barbastro.

From Saragossa to Zuera	4
Almudebar	5
Huesca	3
Velillas	3½
las Zellas	2½
Barbastro	3
6	21

See the road to Valencia and Barcelona, page 8; by turning back, we can go not only to Valencia by the post road, but also to Madrid, Coruna, and other places.

From Valencia we pursue the post road to the cities of San Felipe, Xixona, Alicante, Orihuela and Murcia At this last town we resume the post roads to Madrid, Carthagena, Andalusia, and other places.

See the road from Valencia to Murcia, page 9, and by the same post road we arrive at the sea port towns of Puerto, Cullera, Gandia, and Denia, page 9.

From Barcelona to Mataro.

From Barcelona to Moncada	2
Mataro	2½
2	4½

POST ROADS FROM MADRID

To the principal cities of Valencia, Catalonia, Murcia and Perpignan.

From Madrid to Valencia, Tortosa, Tarragona, Barcelona and Perpignan.

STAGES.	LEAGUES.
From Madrid to Vaciamadrid ...	3
Perales de Tajuna	3
Fuentiduena de Tajo.	3½
Tarancon.	5
Saelices	3
Montalbo.	2½
Villar de Saz	2½
Olivares.	3
Bonache d'Alarcon	3
la Motilla del Palancar	4
Castillejo de Iniesta	2
la Minglanilla.	2
Villagordo de Gabriel	3
Caudete	2
Requena	3
Siete Aguas.	3
la Venta de Buñol.	2
la Venta de Poyos.	4
Valencia	3
19	54½
To Murviedro.	4
Nules.	3
Castellon de la Plana	3
Oropesa	3
Torreblanca	2
Vinaroz	4
Ulldecona.	4
Tortosa	3
27	80½
To Venta de los Ajos	2
28	82½

STAGES.	LEAGUES.
To Perello	5
Cambrils	6
Reus	2
Tarragona.	2
32	95½
To Torre den Barra.	2
Vendrell.	2
Villafranca del Panades.	2½
Vallirana.	3
San Feliù.	2
Barcelona.	2
38	109

From Madrid to Murcia and Carthagena.

From Madrid to Vaciamadrid. ...	3
Perales de Tajuna	3
Fuentiduegna de Tajo	3½
Tarancon.	3
Torrubia	2½
Ontanaya	4
Belmonte de la Mancha ...	4
l'Alqueria de los Frayles...	2½
S. Clemente de la Mancha .	2½
Minaya.	3
la Roda.	3
la Gineta.	3
Albacete.	3
Pozo de la Pegna.	2½
la Venta Nueva.	3
Tobarra	3
16	48½

NOTE.

From Tobarra, the ordinary courier passes on to Hellin, making a circuit of half a league; which may be dispensed with on extraordinary occasions.

STAGES.	LEAGUES.
To la Venta de Vinatea	2½
Puerto de la Mala Muger	2½
Cieza	3
Puerto de la Losilla	2½
Lorqui	2½
Murcia	3
21	64½
To los Baenos	3
Lobosillo	3
Carthagena	3
24	73½

From Madrid to Alicante.

12	From Madrid to Albacete, by the preceding route	40
To Petrola		5
Montealegre		3
Yecla		4
Sax		5
Monforte		3
Alicante		4
18		64

COMMUNICATIONS

Between Valencia and the cities of San Felipe, Xixona, Alicante, Orihuela, Murcia, and Carthagena.

From Valencia to Almusafes	3
Alcira	3
San Felipe	3
Atzaneta	3
Alcoy	3
Xixona	4
Alicante	4
Elche	4
Albatera	3
Orihuela	2
19	32

STAGES.	LEAGUES.
To Murcia	4
11	36

From Valencia to Grenada.

11	To Murcia, by the preceding route	36

From Murcia to Lorca, Baza, Guadix, and Grenada.

From Murcia to Lebrilla	4
Totana	4
Lorca	4
3	12
To la Venta del Rio	3
los Velez	4
las Vertientes	4
Cullar	3
Baza	4
8	30
To Gor	4
Guadix	3
10	37
To Diezma	3
Grenada	6
12	46

This same communication, is the road from Granada to Guadix, and from thence the road leads to Barcelona and Perpignan in France. We may also go from Valencia to Saragossa and to Oleron in France, and various other places, as may be easily seen from the map.

From Valencia to Denia.

From Valencia to Almusafes	2
Cullera	2
Gandia	3
Denia	4
4	12

POST ROADS FROM MADRID

To the chief cities of Estremadura and Portugal.

From Madrid to Talavera de la Reyna, Truxillo, Mérida, Badajoz and Lisbonne.

STAGES.	LEAGUES.
From Madrid to Mostoles	3
Navalcarnero	2
Valmojado	2
Santa Cruz del Retamar	3
Maqueda	2
Santa Olalla una y al Bravados	3
Sotocochinos	2
Talavera de la Reyna	2
8	19
To la Venta de Pelavenegas	4
la Calzada de Oropesa	4
Navalmoral de Plasencia	4
Almaraz	2
Lugar Nuevo one league, and to las Casas del Puerto de Miravete another league.	2
Jaraycejo	2
Carrascal	2
Truxillo	2
10	41
To las Casas del Puerto de Santa Cruz	3
Meajadas	3
la Venta de la Guia	3
San Pedro de Mérida	3
Mérida	2
Perales	3
22	58

STAGES.	LEAGUES.
To Talavera la Real	3
Badajoz	3
21	64
To Yelves	3
Alcravizas	4
Estremoz	2
la Venta del Duque	3
Arrayolos	3
Montemor-novo	3
las Ventas Nuevas	4
los Pregones	3
Aldea Gallega	4
Lisbonne	3
34	47

The last stage from Aldea Gallega to Lisbon is the crossing of the Tagus. In Portugal it is settled that travellers should pay for two horses if upon the king's service 10 vellon reals for each league, and on ordinary occasions 11 reals and a half, as in Spain.

From Madrid to Plasencia and Coria.

12	From Madrid to Almaraz, by the foregoing route.	33
To la Venta de la Vazabona		4
13		37

STAGES.	LEAGUES.
To Malpartida	3
Placencia	1
Galisteo	3
Coria	5
17	29

From Madrid to Zafra, and Xeres de los Caballeros.

21	From Madrid to Mérida by the foregoing route.	55
To Torremejia		2
Almendralejo		2
Zafra		5
Xeres de los Caballeros		5
25		69

From Madrid to Llerena.

24	From Madrid to Zafra	64
To Bienvenida		4
Llerena		3
26		71

COMMUNICATIONS

Between Badajoz and Albuquerque, Alcantara, &c. and Benevente, where we find the first stage on the road to Castile, Galicia and the Asturias.

From Badajoz to Albuquerque	6
To Membrio	6
Alcantara	5
3	17
To la Zarza	3
4	20

STAGES.	LEAGUES.
To Coria	4
la Moraleja	2
Gata	3
Robleda	6
Ciudad-Rodrigo	5
9	40
To Martin del Rio	5
Boveda de Castro	5
Cabradilla	3
Salamanca	4
13	57
To la Calzada de Don Diego	4
la Boveda de Toro	4
Ledesma	4
Zamora	5
17	74
To Pegnausende	5
Riego	3
Benevente	4
20	86

From Badajoz to Seville, which is the first stage on the road to Andalusia.

From Badajoz to Albuera	4
To Santa Marta	3
los Santos de Maymona	5
Fuente de Cantos	4
Monasterio	3
Santa Olalla	4
Ronquillo	4
Venta de Guillena	3
Santuponce	3
Seville	1
10	34

POST ROADS FROM MADRID

To the chief towns in La Mancha, and the four kingdoms of Andalusia.

From Madrid to Aranjuez, Andujar, Cordova, Ecija, Carmona, Seville, Xeres de la Frontera, Puerto de Santa Maria and Cadiz.

STAGES.	LEAGUES.
From Madrid to los Angeles.....	2½
Espertinas.....	3
Aranjuez.....	2½
Ocagna.....	2
la Guardia.....	3½
Tembleque.....	2
Cagnada de la Higuera.....	2
Madridejos.....	2
Puerto de Lapiche.....	3
Villaharta.....	2
la Casa nueva del Rey.....	2½
Manzanares.....	2½
Ntra. Sra. de la Consolacion	2
Valdepegnas.....	2
Santa Cruz de Mudela.....	2
Visillo.....	2
la Venta de Cardenas.....	2
Santa Elena.....	2
la Carolina.....	2
Guarroman.....	2
Baylen.....	2
la Casa del Rey.....	2½
Andujar.....	2½
23	52½
To Aldea del Rio.....	3½
Carpio.....	3½
Casablanca del Rey.....	2½
Cordoba.....	2½
27	64½
To Cortijo de Mango-negro.....	3
28	67½
To la Carlota.....	3
Ecija.....	4
30	74½
To Luisiana.....	3
la Venta de la Portuguesa.....	3½
Carmona.....	2½
32	83½
To Mayrena.....	2
Alcala de Guadayra.....	2

NOTE.

From Alcala to Guadayra, the couriers go down 2 leagues to Seville, and return to Alcala in order to take the road to Cadiz by Utrera.

To Seville.....	2
36	89½
To Utrera.....	3
Ventorrillo de las Torres de Locaz.....	3½
la Real Casa del Cuervo.....	3½
Xerez de la Frontera.....	3½
4	103
To Puerto de Santa Maria.....	2½
Isla de Leon.....	3
Cadiz.....	3
43	111½

On the post roads from Madrid to Aranjuez, Andujar, Cordova, Ecija, Carmona, Seville, Xeres de la Frontera, Port Saint Mary and Cadiz, persons may travel and ride post in chaises or berlins, with the privilege of compelling the postillions to drive at the rate of a league and a quarter an hour; the following are the prices paid in reals vellon.

Number OF LEAGUES from MADRID.	For a post chaise with four wheels and three mules, per leagues 7½ For each of the mules, at five reals per league 15 Postillion 1½ Per league 24 With two persons inside, a servant behind, and about one cwt. of luggage.	Ditto with two wheels and two mules, the chaise belonging to the traveller; with two persons inside. or rather one inside and one behind, per league .. 11½	Ditto with 3 mules, with 4 wheels to the chaise. 16½	Ditto with four mules, and a four wheeled berlin with seats for two persons, and with 2 postillions, per league ... 23
LEAGUES.	RATES OF POSTING.	Do.	Do.	Do.
To Aranjuez 8	 229	... 117 ...	... 169¾ ...	... 234 ...
Andujar 52½	 1298	... 627¾ ...	... 905 ...	... 1257½ ...
Cordoba 64	 1586½	... 763½ ...	... 1103½ ...	... 1533½ ...
Ecija .. 74½	 1826½	... 878½ ...	... 1268½ ...	... 1763½ ...
Carmona 83½	 2042¾	... 981¼ ...	... 1417¾ ...	... 1970¼ ...
Seville . 89½	 2186¾	... 1050½ ...	... 1516¼ ...	... 2108½ ...
Xerez .. 101	 2462½	... 1179½ ...	... 1606 ...	... 2365 ...
Puerto . 103½	 2570¾	... 1232¼ ...	... 1780¼ ...	... 2476½ ...
Cadiz .. 109½	 2667	... 1277¼ ...	... 1840½ ...	... 2568¾ ...

From Madrid to Jaen, Alcala la Real, Grenada and Motril.

STAGES.	LEAGUES.
23 From Madrid to Andujar, by the former route	52½
To Torre Ximeno	5
Alcandete	4
Alcala la Real	3
26	64½
To Pinos Puente	5
Grenade	3
Alhendin	4
28	72½
To Pinos del Valle	2½
Benzadalla	4½
Motril	4
32	87½

From Madrid to Ubeda and Baeza.

STAGES.	LEAGUES.
21 From Madrid to Baylen, by the former route	47½
To Linares	2
Ubeda	2
23	51½

STAGES.	LEAGUES.
To Baeza	1
From Madrid to Lucena, Antequera, Malaga and Marbella.	
23 From Madrid to Andujar by a former route	52½
To Porcuna	3
Baena	5
Lucena	4
26	64½
To Benamexi	3
Antequera	4
28	71½
To Malaga	8
29	79½
To Marbella	5
30	84½
From Madrid to Ronda, St. Roch, Gibraltar, Algeziras and Ceuta.	
30 From Madrid to Ecija by a former route	74½
To Osuna	5
Saucejo	3
Ronda	6
32	88½

STAGES.	LEAGUES.
To Gausin	5
St. Roch	6
34	99½
To Gibraltar by Algeziras	2
35	101½
To Ceuta by l'Estrecho	3
36	104½

For the last stage from St. Roch to Ceuta, permission must be obtained from the General commanding the Spanish lines before Gibraltar.

From Madrid to Toledo and Orgaz.

From Madrid to Getafe	2½
To Illescas	4
Cabagnas de la Sagra	3
Toledo	3
4	12½
To Orgaz	5
5	17½

POST ROADS FROM MADRID

To the chief cities of Old Castile, las Montagnas, Rioja, Navarre, Biscay and Bayonne.

STAGES.	LEAGUES.
From Madrid to Burgos, Victoria, Irun, and Bayonne.	
From Madrid to Alcobendas	3
San Augustin	3½
Cabanillas	3
Buytrago	4
Somosierra	3
Castillejo	3
Fresnillo de la Fuente	2½
la Onrubia	3
Aranda de Duero	3
Gumiel de Izan	2
Baballon	2
Lerma	3
Madrigalejo	2½
Sarracin	3
Burgos	2
15	42½
To Quintanapalla	3
Castil de Peones	3
Briviesca	2
Cubo	3
Ameyugo	3
Miranda de Ebro	2½
la Puebla de Arganzon	3
Victoria	3
23	65
To Salinas de Leniz	3½
Mondragon	2
San Antonio de Vergara	2
26	72½

STAGES.	LEAGUES.
To Villareal de Urrechu	3
Villafranca de Guipuzcoa	3
Tolosa	3
Urnieta	3
Oyarzun	3½
Irun	2½
22	
The last stage in Spain on the road to France.	
To San Juan de Luz	3
Urrarte	2
Bayonne	2
25	97½
From Madrid to Santander.	
15 From Madrid to Burgos by the foregoing route	42½
To Guermeces	4
Basconcillos	5
Canduela	4
Reinosa	4
Molledo	4
Torreiavega	4
Santander	4
22	71½
To Santogna	5
28	76½

From Madrid to St. Sebastian.

STAGES.		LEAGUES.
30	From Madrid to Urnieta by the foregoing route.....	83
To St. Sebastian.....		2
31		85

From Madrid to Billoa.

21	From Madrid to Miranda by the foregoing route..	59
To Berguenda		3
Venta del Hambre.....		4
Ordugna..		1
Areta		3
Bilboa.....		3
26		73

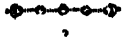
COMMUNICATIONS

From Burgos to Valladolid and Medina del Campo, being the first stage on the road to Madrid, Leon, Galicia, and the Asturias.

STAGES.		LEAGUES.
From Burgos to Celada.....		4
Villaodrigo.....		4
Torrequemada.....		4
Bagnos.....		3
la Venta de Trigueros.....		3
Valladolid.....		4
6		22
To Valdestillas.....		4
Medina del Campo		4
8		30

POST ROADS FROM MADRID

To the chief cities in the kingdoms of Leon, Galicia and the Asturias.



STAGES.		LEAGUES.
From Madrid to Astorga, Betanzos, Corugna and Ferrol.		
From Madrid to Abulagas.....		2
Puente del Retamar.....		2
Galapagar.....		2½
Guadarrama.....		3
la Fonda de San Rafael ...		2½
Villacastin.....		3
Labajos.....		2
Adanero		2
		19

STAGES.		LEAGUES.
To Arévalo		3
Ataquines.....		3
Medina del Campo		3
Rueda.....		2
Tordesillas.....		2
Vega de Valdetroncos		2
Villar de Frades		3
Villalpando		4
San Estéban del Molar.....		3
Benavente		2
la Puente de la Bisana.....		3
la Bagneza.....		4
12		33

STAGES.	LEAGUES.
To Astorga	3½
21	55½
To Manzanal	3½
Membibre	3½
Cubillos	2½
Villafranca del Vierzo	3
Ruitalar	4
la Venta de Noceda	3½
Becerrea	3
Sobrado	3
Lugo (not a post town)	3
30	84½
To Valdomar	3
Guitiriz	3
Monte Salgueyto	2½
Betanzos	2½
34	95½
To la Corogna	3
35	96½

From Madrid to Leon, Oviedo, and the ports of Gijon and Aviles.

STAGES.	LEAGUES.
18 { From Madrid to Benavento by the foregoing route	45
To Villaquexida	2
Toral de los Guzmanes	3½
Ardor	3
Leon	
22	56½
To la Robla	4
Buiza	3
Pajares	4
Vega	4
Oviedo	5
27	76½

From Oviedo to each of the two ports of Gijon and Aviles is five leagues.

STAGES.	LEAGUES.
From Madrid to Salamanca and Ciudad-Rodrigo.	
9 { From Madrid to Arévalo by the foregoing route.	22
To Orcajo de las Torres	5
Villoria	3
Salamanca	5
12	37
To Cabradilla	4
Boveda de Castro	3
Martin del Rio	5
Ciudad-Rodrigo	5
16	54

From Madrid to Orense, Santiago and Corogna

STAGES.	LEAGUES.
18 { From Madrid to Benavento by the foregoing route.	
To Sitrama	
Vega de Tera	3
Mombuey	3
Remesal	3
Requejo de Sanabria	3
Luvian	3½
Cagnizo	3½
Navallo	3
Verin	4
Abavides	3
Allariz	3
Orense	4
30	84
To Pignor	2½
Villanueva de la Gesta	4
Castrovite	4
Santiago	4
34	98
To Carral	4
Paulo	3
Corogna	3
37	108½

STAGES.		LEAGUES.
	From Madrid to Tuy.	
30	From Madrid to Orense by the preceding route....	84
To	Ribadavia	4
	Franqueyra.....	3
	Codesas.....	2
	Tuy.....	2
34		95
	From Madrid to Pontevedra.	
30	From Madrid to Orense by the preceding route....	84
To	Maside	3
	Boberas.....	2
	Cerdedo	4
	San Jorge de Sacos.....	2
	Pontevedra.....	3
35		98
	From Madrid to the port of Vigo.	
32	From Madrid to Franqueyra by the foregoing route..	91
To	Puente de Aras.....	2
	Porrigno.....	2
	Vigo.....	2
35		97
	From Madrid to Mondognedo.	
30	From Madrid to Lugo by the preceding route...	84½
	Bendia.....	3
	Reygosa	3
	Mondognedo	3
33		93½

STAGES.		LEAGUES.
	From Madrid to Ferrol.	
34	From Madrid to Betanzos by the foregoing route..	95½
To	Cavanas	3½
	Ferrol.....	2½
36		101

From Corogna to Ferrol by sea is 4 or 5 leagues; from Betanzos, we may also go to Seijo, which is 4 leagues, and from Seijo to Ferrol, is only a league by sea; this is better than going up to Corogna.

From Madrid to Valladolid and Burgos, which is the first stage on the road to France, Santander, Bilboa, and other cities.

11	From Madrid to Medina del Campo by the foregoing route.....	29
To	Valdestillas.....	4
	Valladolid.....	4
13		36
To	Venta de Trigueros.....	4
	Bagnos	3
	Torrequemada	3
	Villaodrigo.....	4
	Celada.....	4
	Burgos.....	4
19		58
	From Madrid to Toro and Zamora.	
14	From Madrid to Vega de Valdetroncos by a former route.....	34
To	Toro.....	3
	Zamora.....	5
16		42

TABLE OF THE NUMBER OF LEAGUES

FROM MADRID

TO THE CHIEF CITIES AND TOWNS OF SPAIN, BY THE POST ROADS,

With which the Postmasters are authorized to charge Couriers or other persons travelling Post.

The Cities and Towns through which the Post passes follow in Alphabetical Order.

Pages where the roads are to be found.	From Madrid to	Dist. from Madrid in posting leagues.
	A	
17	Abavides	77
1	Abulagas	2
16	Adanero	19
6	Adradas	32½
6	Agnca	79
6	Agreda	77
8	Albacete	40
11	Albuera	68
12	Alcala de Guadayra	87½
13	Alcala la Real	64½
5	Alcarraz	78
13	Alcaudete	61½
15	Alcobendas	3
6	Alcover	97
10	Alcravizas	71
12	Aldea del Rio	56
10	Aldea Gallega	94
14	Algeciras	101½
15	Alhendin	76½
9	Alicante	64
17	Alloriz	80
5	Almadrones	19½
11	Almandralejo	59
10	Almaraz	33
6	Almazan	36
5	Almunia	47
8	Alqueria de los Frayles	45
15	Ameyugo	56½
12	Andujar	52½
1	Angeles	2½
14	Antequera	71½
6	Anzanigo	72
15	Aranda de Duero	28
1	Aranjuez	8
5	Arcos, in Aragon	80
17	Ardor	53½
16	Arévalo	22
16	Areta	70
10	Arroyolos	79
16	Astorga	55½
16	Ataquines	25
5	Ateca	39
17	Aviles	81½
6	Ayerbe	68
	B.	
10	Badajoz	64
14	Baena	60½
14	Baeza	52½
9	Bagnos de Murcia	67

Pages.		Posting leagues
	Bagnos in Old Castille	43
15	Bahabon	32
15	Bayonne by the courier with the mail	97½
6	Bayonne by Pampeluna	3
16	Bagneza	52
8	Barcelona by Valencia	109
5	Barcelona by Saragossa	110
6	Bascara	130½
15	Basconcillos	51½
12	Baylen	47
17	Becerrea	78½
7	Bedeus	80
8	Belmonte de la Mancha	23
14	Benamexi	67½
18	Benaudalla	83½
16	Benavente	45
18	Bendia	87½
5	Benlloch	82½
16	Berguenda	62
6	Bermues	74
6	Berrueta	75
17	Betanzos	95½
11	Bienvenida	68
16	Bilboa	73
18	Boberas	89
6	Boulou	139½
8	Bonache de Alarcon	26½
17	Boveda de Castro	44½
10	Bravo	15½
15	Briviesca	50½
5	Buars	73
5	Bubierca	37
15	Buitrago	13½
17	Buiza	63½
5	Bujaraloz	68
5	Bujarrabal	25
15	Burgos as travelled by the courier with the mails	42½
18	Burgos by Valladolid	58½

C

14	Cabagnas de la Sagra	9½
15	Cabanillas	9½
17	Cabradillas	41½
12	Cagnada de la Higuera	17½
17	Cagnizo	67
12	Cadiz	111½
5	Calatayud	41
10	Calzada de Oropesa	27
8	Cambrils	92½
7	Camin-Real	60½
7	Campfranc	80
5	Candasnos	71
15	Canduela	55½
12	Carlota	70½
12	Carmona	63½
12	Carolina	43½
12	Carpio	59½
17	Carral	102½
10	Carrascal	39
9	Carthagena	73½
12	Casablanca del Rey	62
3	Casa de Arabere	12
3	Casa de los PP. de S. Pedro Martir	14
12	Casa del Rey	50
12	Casa nueva del Rey	27
10	Casa del Puerto de Miravete	35
10	Casas del Puerto de Santa Cruz	41
8	Castellon de la Plana	61½
15	Castel de Peones	48½
15	Castillejo	19½
8	Castillejo de Iniesta	82½
3	Castillejo near Aranjuez	10
5	Castel Oli	99½
1	Castilejones	12
17	Castrovite	94½
8	Caudete	89½
18	Cavenas	09
18	Celada	54
18	Cerdedo	93
5	Cervera, in Catalonia	90
5	Cetina	35
14	Ceuta	104½
2	Chueca	16
8	Cieza	56½
6	Ciutruenigo	52
17	Ciudad-Rodrigo	54
18	Ciudad-Reales	93
12	Cordoba	64½
11	Coria	49
17	Corogna, by Lugo	98½
17	Corogne, by Santiago	108½
12	Cortijo de Mango negro	67½
8	Covento del Castagnar	23
17	Cubillos	64½
15	Cubo	53½
2	Cuerva	21

E.

12	Ecija	71½

Pages.		Posting leagues.
1	Escorial	8½
1	Espartinas	5½
10	Estremoz	73
	F.	
19	Ferrol	101½
6	Figueras	133½
5	Fonda del Codul	102
10	Fonda de San Rafael	12
1	Fonda de la Trinidad	6
5	Fraga	75
18	Franqueyra	91
5	Frasno	44
15	Fresnillo de la Fuente	22
8	Fuentiduegna de Tajo	9½
	G.	
1	Galapagar	6½
11	Gallerteo	44
5	Gancho	95
5	Garrapinillos or Venta del Leon	54
14	Gausin	93½
5	Gerona	127½
14	Getafe	2½
14	Gibraltar	101½
17	Gijon	82
8	Gineta	37
5	Gomez	85
5	Grajanejos	17
13	Granada	72½
5	Guacho or Gancho	95
5	Guadalaxara	1[illegible]
16	Guadarrama	9½
12	Guardia	18½
12	Guarroman	45½
15	Guermeces	46½
17	Guitiriz	90½
15	Gumiel de Izan	30
6	Gurrea	63
	H.	
6	Hinojosa	43½
5	Hostalrich	121½
	I.	
5	Igualada	97
14	Illescas	6½
15	Irun	90½
12	Isla de Leon	108½
	J.	
6	Jaca	77
10	Jaraycejo	87
6	Jugueda	85
6	Junquera	136½
	L.	
16	Labajos	17
6	Lanz	73
1	Las Matas	4
17	Leon	56½
5	Lérida	80
15	Lerma	35
13	Linares	40½
10	Lisbon	97
11	Llerena	71
5	Llinás	116
9	Lobosillo	70
5	Lodares	27½
9	Lorqui	61½
14	Lucena	66½
17	Lugo	84½
12	Luisiana	77½
17	Luvian	63½
	M.	
12	Madridejos	19½
15	Madrigalejo	37½
14	Malaga	79½
5	Malborquinas	123½
11	Malpartida	40
17	Manzanal	58½
12	Manzanares	29½
10	Maqueda	12
14	Marbella	84½
6	Marcilla	59
17	Martin del Rio	49
8	Martorell, by Valencia	107½
5	Martorell, by Saragossa	104
18	Maside	87
1	Matas	4
7	Mataro	112½
6	Maya	77
12	Mayrena	85½
10	Meajadas	47
16	Medina del Campo	28

Pages.		Posting leagues.
	Membibre	62½
10	Mérida	55
8	Minaya	31
8	Minglanilla	34½
15	Miranda de Ebro	59
15	Molledo	64½
6	Momblanch	92
17	Mombucy	54
5	Mommalo	114
11	Monasterio	83
5	Moncada	112
18	Mondognedo	93½
15	Mondragon	70½
9	Monforte	60
5	Monreal de Ariza	33
8	Montalbo	17½
9	Montealegre	48
10	Montemor-novo	62
17	Monte Salgueyro	93
8	Mora	16
10	Mostoles	3
8	Mosilla del Palancar	30½
18	Motril	87½
5	Mucla	52
9	Murcia	61½
8	Murviedro	58½

N.

10	Navalcarnero	5
1	Navalejos	10
17	Navallo	70
10	Navalmoral de Plasencia	31
12	Ntra. Sra. de la Consolacion	31½
6	Nulos	61½

O.

12	Ocagna	10
7	Oleron	90
8	Olivares	23½
15	Onrubia	25
8	Ontanaya	10
17	Orcajo de las Torres	27
18	Ordugna	67
17	Orense	84
12	Orgaz	17½
8	Oropesa (Calzada de)	67½
5	Osera	62
6	Ostariz	81
6	Ostiz	71
14	Osuna	79½
6	Otriz	65½
17	Oviedo	76½
15	Oyarzun	88

P.

17	Pajares	65½
3	Palma de Mallorca	1 0
6	Pamplona	60
5	Panacella	92½
1	Pardo	2
17	Paulo	105½
10	Perales de Merida	58
8	Perales de Tajugna	6
8	Perello	85½
6	Perpignan	143½
9	Petrola	45
17	Pignor	86½
13	Pinos del Valle	79
13	Pinos Puente	69½
11	Plasencia	41
18	Pontevedra	98
14	Porcuna	55½
18	Porieno	95
8	Pozo de la Pegna	42½
10	Prexones	89
5	Puebla de Alfindén	59
15	Puebla de Arganzon	62
18	Puente de Aras	93
16	Puente de la Bizana	48
1	Puente del Retamar	4
9	Puerto de la Losilla	50½
12	Puerto de Tapiche	22½
12	Puerto de Santa Maria	105½
9	Puerto de la Mala Muger	53
6	Puigdelfi	

Q.

15	Quintanapalla	45½

R.

12	Real-Casa del Cuervo	99½
17	Remesal	57
17	Requejo de Sanabria	60
8	Requena	42½
6	Reus	100
18	Reygosa	90½
15	Reynosa	59½
18	Ribadavia	88
17	Robla	60½

Pages		Posting leagues.
8	Roda	34
14	Ronda	98½
17	Roñquillo	80
16	Rueda	80
17	Rumalar	72½

S

8	Saelices	15½
17	Salamanca	37
15	Salinas de Leniz	68½
1	Salineras	8
15	San Augustin	6½
15	San Antonio de Vegara	72½
8	San Clemente de la Mancha	29
16	San Estéban del Molar	43
8	San Feliù, by Valencia	107½
5	San Feliù, by Saragossa	108
1	San Ildefonso	14
18	San Jorge de Sacos	95
15	San Juan de Luz	98½
10	San Pedro de Mérida	53
14	San Roch	90½
40	San Sadurni	104½
5	San Seloni	119
16	San Sebastian	85
19	Santa Cruz del Retamar	10
12	Santa Cruz de Mudela	35½
12	Santa Elena	41½
11	Santa Marta	71
10	Santa Olalla	87
15	Santander	71½
17	Santiago	98½
15	Santogna	76½
5	Saragossa	56
15	Sarracin	101½
14	Saucejo	82½
9	Sax	57
12	Seville	89½
8	Siete-Aguas	45½
6	Sigüenza	28
17	Sitrama	48
17	Sobrado	81½
15	Somosierra	16½
6	Soria	42
10	Sotocochinos	17

T

6	Tafalla	63
10	Talavera de la Reyna	10
10	Talavera la Real	81
8	Tarancon	13½
8	Tarragona, by Valencia	95½
6	Tarragona, by Saragossa and Lérida	90½
12	Tembleque	15½
8	Tobarra	46
14	Toleda	12½
15	Tolosa, Guipuzcoa	81½
17	Tora de los Guzmanes	50
16	Tordesillas	33
5	Torija	14
18	Toro	37
8	Torreblanca	60½
8	Torre den Barra	97½
13	Torreximeno	57½
5	Torrejon de Ardoz	4
15	Torrelavega	87½
11	Torremexia	57
5	Torremocha	23½
18	Torrequemada	46
8	Torrubia	19
8	Tortosa	80½
18	Trigueros (Venta de)	40
10	Truxillo	41
18	Tuy	95

U

13	Ubeda	51½
8	Ulldecona	77½
7	Urdos	88
15	Urnarte	95½
15	Urnieta	84½
12	Utrera	92½

V

8	Vaciamadrid	8
12	Valdepegnas	33½
18	Valdestillas	32
17	Valdomar	67½
8	Valencia	54
18	Valladolid	36
8	Vallirana	10½
6	Valls	95
10	Valmojado	7
6	Valtierra	56
17	Vega	71
17	Vega de Tera	38
16	Vega de Valdetroncos	34
8	Vendrell	90
8	Venta de Bugnol	47

Pages.		Posting leagues.
13	Venta de Cardenas	30
4	Venta de Fragae	73
10	Venta de la Guia	50
2	Venta de Guillena	93½
8	Venta del Hambre	66
14	Venta de la Portuguesa	81
9	Venta de Poyos	51½
3	Venta de la Ramera	50
12	Venta de la Vazabona	87
8	Venta de los Ajos	82½
16	Venta del Duque	76
7	Venta de Meco	7½
17	Ventas de Noceda	75½
10	Venta de Pelavenegas	28
5	Venta de Santa Lucia	65
2	Venta de Valdecaba	13
7	Venta de Vinatea	50½
6	Ventas Nuevas	45½
7	Ventas Nuevas	80
17	Ventorrillo de las Torres de Lucaz	96½
3	Verin	74
4	Victoria	65
8	Vich	97
10	Villacastin	15
11	Villafranca de Guipuzcoa	78½
5	Villafranca del Panadés	102½
17	Villafranca del Vierzo	67½
5	Villagrasa	87½
16	Villalpando	41
9	Villamejor	11
8	Villanueva de la Cagnada	8
17	Villanueva de la Gesta	90½
18	Villaodrigo	50
12	Villaharta	24½
8	Villar de Saz	20½
16	Villar de Frades	87
8	Villargordo de Gabriel	37½
15	Villareal de Urrechu	70½
17	Villaquexida	48
17	Villoria	32
8	Vinaroz	78½
6	Vinaxa	89
12	Visillo	37½

X

12	Xerez de la Frontera	103
11	Xerez de los Caballeros	69

Y

3	Yébenes	18
9	Yecla	52
10	Yeloes	67

Z

11	Zafra	64
6	Zamajon	39½
18	Zamora	42
6	Zuera	60

T. Bensley, Printer.
Bolt Court, Fleet Street, London.